



• *Unitate EDWARDUS.*

• *Adornavit CAROLUS*

Georgius militans

St. George triumphans



The
HISTORY
of
That most famous
Saynt and Souldier
of CHRIST JESUS
S. GEORGE of
Cappadocia

Extracted from the
Fictions of the middle
ages, of the CHURCH
and opposition of the
present.

Where unto is added a
List of all the Prelates of
the Carter, and other
Officers thereunto belonging
the 2^d Edit: Corrected & enlarged
by Peter Heylyn.

Right precious in the
sight of the Lord is the
Death of his Sayntes.
Psal. 116. 15:15

London Printed
for Henry Seyle
and are to be sold
at his shope the
Taylors head in
Saynt Paules
Churchyard.

1633.

*Proiectus est mag-
nus illa Draco. Ap. 12*

*Hec gloria est omni-
bus Sanctis eius. ps.
145*



THE
HISTORIE
O F
That most famous Saint and Souldier of
C H R I S T I E S V S;
S. G E O R G E
O F
C A P P A D O C I A;

*Asserted from the Fictions, of the middle ages of the
C H V R C H, and opposition of the present.*

The Institution of the most Noble Order of S. GEORGE,
named the *G A R T E R*.

*A Catalogue of all the Knights thereof, from the first
institution, to this present:*

AS ALSO
Of the principall Officers thereunto belonging.

*The second Edition, corrected and enlarged
by P E T. H E Y L Y N.*

Psalme 116. v. 15.

Right precious in the sight of the Lord, is the death of his Saints.

L O N D O N,

Printed by Thomas Harper, for Henry Seyle, and are to be
sold at his Shop, the figure of the Tygers-head in Saint
Pauls Church-yard, 1633.





TO
THE MOST HIGH
AND
MIGHTY PRINCE
CHARLES.

*By the Grace of GOD, King of
GREAT BRITAIN, FRANCE, and
IRELAND, Defender of the Faith, &c. and
Soveraigne of the most Noble Order
of Saint GEORGE, called the
GARTER.*

Most Dread Soveraigne :

YOur gracious entertainement of
my first endeuours in this cause,
encouraged me to perfect what I
had begunne, and cleare the Hi-
storie of Saint George from all fu-
ture question. Which being fini-
shed, in all humilitie I lay it at
your Princely feet; humbly be-
seeching pardon, that I have dared a second time to
trouble your most sacred Majestie with the same dis-
course. A businesse of so intricate and involved a na-
ture as this was, wherein I had no guide to follow, nor
any

The Epistle Dedicatory.

any path to tredae, but what I made unto my selfe; might well exact a second labour from an abler hand. Nor could I meeete with all those doubts, or still all those clamours which this unquiet age had raised against a Saint so famous, till by exposing to the world, those my first conceptions, I found what further might be said, either in opposition to the Martyr, or confutation of his Storie. Which being found, and more enquirie made into the monuments of the Church: I have accordingly, not onely satisfied all objections which possibly I could frame unto my selfe, or have heard from others; but fortified the cause by many ancient testimonies, and Authors of unquestioned credit, not before produced. My selfe, and whatsoever I have done in this present argument, I gladly consecrate and devote to your most excellent Majestie; to whom, as Soveraigne of that noble Order, entituled by Saint Georges name, the cognizance of the cause doth of rightbelong. That God who gave you life, fulfill your sacred Majestic with the life of God: and when that you are fated with the long and sweet fruition of an earthly Crown, and growne an aged blessing unto this your people; renew againe your daies in the heaven of heavens, and crowne your blessed temples with an immortall wreath of glory. With which unfained expression of my zeale and dutie to your Majestic, I doe in all humility subscribe my selfe

Your Majesties most loyall Subject

and faithfull Servant,

PET. HEYLYN.

To all those most illustrious Kings,
Princes, and Peeres, Knights of the Noble
and most famous Order of Saint GEORGE, cal-
led the *G A R T E R.*

Most illustrious Kings, Princes, and Peeres:

Tis not yet two yeeres since I presented you with an assertion of the History of Saint George. Who having for 1200. yeeres beene reckoned by the Church of God, and all the learned men thereof, for a blessed Martyr: in these last dayes hath beene affronted by two sorts of enemies; who though they differed each from other, agreed together to condemne both the Saint and Historie. Which cause (wherein your noble Order was so deepeley interessed) when I saw no man else take up, I adventured on it: and did accordingly (most excellent Kings, Princes, and Peeres) inscribe unto you my performance in that argument. But of so narrow a nature, commonly are both our understandings and inventions, that hardly can we comprehend at once, so plentifull a variety of discourse and arguments, as time and second cogitations doe often minister unto us. Hence is it that the issue of those nobler parts, are many times not perfect at the first deliverie; but doe require a second birth for their accomplishment: And so it was with my performance in this worke: which when it first was published and brought forth into the world, was not so fortunate as to receive perfection at the same instant also. But now on further search into the monum:nts and treasures of antiquity, and upon con-
ference

The Epistle Dedicatore?

ference with some men which were no friends unto the Storie, I have not onely more assured the cause it selfe, by evidence unquestioned, and a more generall consent of all times and Authors; but satisfied in this, some doubts which had been made against the former. Though for the fashion and proportions of it, it be almost the same it was, yet notwithstanding it is growne in every part thereof, and both increased in bulke and substance: The modell, though it be the same, yet is the building stronger, and more impregnable then before, against the clamour and assaults of either enemie. Nor have I onely bent my studies to assert the Patron, but spent some time about the Order: the monuments and records whereof, I have searched and seene, and spared no paines which might conduce unto the lustre of that most excellent and heroicke institution. The Catalogue and succession of those worthies which have gone before you in the same, I have cleared and perfected; drawne up a list of all such principall officers as have done service thereunto: and as I verily am perswaded, laid downe a farre more honourable and right originall thereof, then that which commonly is pretended. What ever I have done herein, either in reference to the Saint, or the institution, I doe most willingly submit, next under my most gracious and dread Sovereigne, to you most excellent Kings, Princes, and Peeres: aspiring to no other ends, then onely to posseesse a place in your good opinions, and to expresse unto the world, with what sincere affection I doe desire to be accounted.

The most unsainedly devoted unto

your Noble and Heroicke Order,

P E T. H E Y L Y N.



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Julii. 26. 1632.

PErlegi secundam banc Historiæ S. Georgii Editionem, in quâ nihil reperio bonis moribus aut sane doctrinæ contrarium, nec aliud quicquam quo minus cum utilitate publica imprimatur modò intra annum proximè sequentem typis mandetur.

Guilielmus Haywood,
Episco. Lond. Capell.
domest.

THE

THE HISTORY OF That most famous Saint and Souldier of CHRIST JESUS, S. GEORGE of CAPPADOCIA;

Asserted from the Fictions of the middle Ages of the
Church, and opposition of the present.

THE PREFACE:

(1) *The nature of Curiosity:* (2) *And pronenesse of the present Age to new fancies.* (3) *The opening of the cause in hand.* (4) *The Reasons which induced the Author to undertake the Patronage of Saint Georges Cause and History.* (5) *His resolution in it, and the manner of his proceeding.* (6) *The method of the whole.* (7) *The motives and designe of this new Edition.* (8) *The Authors free submission of himselfe and his performance to the wise and learned.*

(1)


T is a sad Complaint of Melchior Canus, that many of us in this more neat and curious Age, doe peevishly (to say no worse) reject those ancient Stories which are commended to us in the best and gravest Authors. *Plerig, nostra hac etate, per- Lib. II. cap. 4.*
versus, ne dicam impudenter, res, quas esse gestas gravissimi autores testati sunt, in dubium vocant. So he; and certainly he speake it not at randome: but as a man which well fore-saw to what extremities, that restlesse humour

mour of leaving nothing undiscussed ; and not so only, but leaving nothing in the state we found it ; at the last would bring us. For such the nature is of Curiosity, especially if once attended with Selfe-love, and that unquiet spirit of Opposition : that we are alwayes watchfull to pry into the pallages of former Times and Authors ; and leave no path untrodden, how crooked and indirect soever, which may conduce to the advancement either of our cause or credit. By means whereof, as sometimes haply wee doe good service to the *Common-wealth of Learning*, in the correcting of an Errour : so for the most part, we involve it in uncertainties, or broach new errors under pretence of canvassing the *Old* ; or by denying credit to Antiquity, wee only teach posterity, how little credit may be due unto our selves.

(2) I say not this, to bluaut the edge of any vertuous en-deauours : nor to the prejudice of those heroicke spirits, by whom so many of the ancient Writers, which had been buried in their owne dust, and made a prey to moathes and cobwebs, haue beene restor'd unto themselues. Ill may I prosper in my Studies, if I deny the least of due respects to them, to whose most fortunate and painfull travayles, wee owe no lesse than to the Authors. Nor would I gladly be esteem'd a *Patron*, cyther of lazie ignorance, or of dull credulity: nor willingly be thought to countenance those of the vulgar Heard, who runne into receiu'd opinions, as *Calderinus*, in *Ludovic. Vivei*, did to *Masse. Eamus ergo* (sayd he) *quia sic placet, in communes errores*. Not so. I know it arguës a degenerous and ignoble minde, barely and simply to submit it selfe unto the tyranny of popular fames, or old traditions : not daring once to search into them, to see at least some shew of reason, in our bondage. Much like those noble Houekeepers, so much of old, recommended in the Country ; who rather chose to have their judgements question'd, in giving entertainment unto all ; than that their Hospitality should be accused, in excluding any. Only I sayd it, a little to take downe, if possible; that height of selfe-conceit and stomacke, wherewith too many of us doe affront those Worthies of the former dayes ; and set

set our selves against our Fathers. Which humour if it once possest us, in spight of him that told us, *nihil novum esse sub sole*; without regard of him that layd it, *quia veritas est melius*; wee must have every thing as new and moderne, as our selves: *new Organons for Logicke, new modells of Divinity*; scarce any thing which hath beene hitherto resolv'd, eyther in *Philologicall Theologie*, or in *Philosophie*, no not in Ecclesiasticall or civill History; not new, not altered. The tendnes and decisions of our Ancestours, growne as unfashionable, as their garments: and if we pleate our selves in any thing, it must be somewhat which is done according to the *newest Cuse*: So, that were *Martial* now alive, he might with good applause, correct himselfe in that one passage of his *Epi-grain to Regulus*; where hee complaineth, how much the latter wits were disrepected, if compar'd unto the former: he might, I say, correct himselfe, and read it thus:

Hi sunt in vidiis nimirum Regule mores;

Preferat antiquis, semper ut illa, nova.

Such is the envie of the present dayes.

That onely new conceits are worthy prayse.

(3) That so it is, is more than manifest: how justly, and with what disadvantage to reverend and sacred truth, might soone be made apparent by looking over the particulars. *Anima* *πεπειρατησαντας* *δοξας*, *και την τροπην*, in the *Eth. I. 5. 4.* words of *Aristotle*. To scan them over all, as it were infinite in it selfe; so were it nothing to the busynesse now in hand: unlesse to shew, how much the truth hath suffered, not onely in our present Argument, but in those also. Let those, whose full abilities in all the rarities of Learning, have fitted them for undertakings of this noble nature; adventure in this worke: to make those ancient friends, *Antiquity* and *Verity*, shake hands, and live againe together. It is a burden worthy of their shouldeis onely, and to them I leave it. For me it is inough, if in the least degree I may be serviceable in this kind; to free one onely captivated truth, out of the Dungeon, where, of late, it was imprison'd; if for the

the incouragement of others, I make it evident in this, quam magna veritas, how great the truth is, and how mightily it will preuale. Not to stand longer in the entrance, my purpose is to write in briese, the Story of that most blessed Saint and Souldier of C H R I S T I E S U S, St. George of Cappadocia: and to produce such testimonies in defence thereof, as all the Ages of the Church, successively, haue given him. No Saint in all the Calendar, the glorious Company of the *Apolltes* excepted onely; scarce any of the *Noble Army of the Martyrs*, able to shew a clearer title to the Crowne of Martyrdome, or to produce more evidence to justifie his right unto that honour: and yet not any of that goodly Fellowship, more ignobly handled; more shamefully discarded. For having in the generall vouche and confession of the Church, beene reckoned with the Saints departed; a Festivall allotted to his memory, and Temples consecrated by his name: for, having in the latter Ages of the world, beene honour'd as a *Patron of Christianity*; and of speciall credit and opinion with us heere in *England*: we now are taught a lesson so exactly contrary, that fire and water cannot be at greater difference. St. George, if they may be beleev'd which say it, must now no longer be conceiv'd, as one that ever liv'd, or mov'd, or had any being: or if a man at all, a wicked man, an *Arian*. This they affirm for certaine, and they affirme it with such confidence, as if they meant to leave us nothing, but this miserable choyce; of two such fatall mischieves, both dangerous and extream, to choose the least.

—*Pudet hec opprobria, nobis*
Et dici potuisse, & non potuisse refelli;
 Foule shame it were, should they St. George defie;
 And we stand mute, not able to replie.

(4) A thing, as I conceive it, dishonorable unto God, that those of his retinue in the Heaven of Heavens, should at the suit of Curious and unquiet men, be thus put under an Arrest; and so laid up for ever, in the Gaole of utter darkness;

PART I. *S. George, asserted, &c.* THE P&E. 5
nesse ; or at the best , bound over to eternall silence and oblivion. A thing, as I conceive it , injurious to the *new Jerusalem* ; made poorer by the losse of such a great and glorious Citizen : and to that blessed Corporation of the Saints themselves, so to be baffled of their rights, and ancient liberties. Nor is it lesse to the dishonour of the holy Church , which hitherto hath reckon'd him among the Saints ; and as a Saint, given him the honour due unto his name : nor to the Princes of this kingdome , which have elected him the *Patron* of their most noble Order of the *Garter* : or to those famous Peeres, his Knights, which every yeare doe solemnize his Festivall with many noble Ceremonies. Nor lastly , is it lesse to the dishonour of the High Court of Parliament , who since the Reformation hath thought it no impiety to entitle him *S. George the Martyr*: For in the first of *Edward the 6. cap. 14. &c.* we find a mention of the free Chappell of *S. George the Martyr* , scituate in the Castle of *Windfor*, repeated in the first of *Queene Elizabeth, cap. 3 I.* and in the 5. of *Queene Elizabeth, cap. 2. the Feast of S. George the Martyr* is expressly mentioned ; to inquire no further. *Quod istaque felix familiusque sit, &c.* In the feare therefore of Almighty God, and to the honour of the Saints, his blessed Courtiers ; I have adventured to restore this glorious Martyr to his place: not in the heauens, from whence the powers of man were never able to remove him ; but in the good opinions of us men, from which we have of late displaced him. And as my duty bindes mee next, in honour of the *Holy Church throughout the World*, and to the glory of my gracious Lord and Master, the service of my Country, the satisfaction of my brethren ; and for the full content of that most noble Order, which I am sure hate nothing more than *Superstitions Vanities* : I have endeavored, that neither we become ashamed of our Saint *George* ; nor he of us. *Dij exptis aspirare meis.*

(5) I know that in the prosecution of this Argument, I cannot choose but meet with many prejudices : the names and dictates of those reverend and famous men which have affirmed the contrary ; the censures and rebukes of such, wha

who would have all things passe for currant, which are found extant in their writings. But in the search of truth, wee must not bee afraid of names or censures. *Luther* had never ventured on the reformation of Religion, had hee beeene either frighted by the names of *Schoolemen*, or terrified by any of the *Bnls* from *Rome*, or otherwise afraid of mens Opinions. Nor can I thinke it more unpardonable in me, to dissent from them, then first it was in them, to differ from *Antiquity*; The rather, because the matter now in hand, is not a principle of the faith against the Ethnicks; nor any point of doctrine which is maintained against the Papists; wherein to differ from them, might bring danger and disunion: but such, *in quibus opos Gracie non confundat*, in which it is no prejudice to the Gospell, to disclaime their tendies. It was a noble saying of the great

Eth. I. c. 6.

That when we make a search for truth, wee must have no respect of persons: and thereupon we use it for a Proverbe, amicus Socrates, amicus Plato, magis amica veritas. Truth is the maine of my enquiry, I haue *Antiquity* to friend, and the tradition of the *Church*, my *Santuary*. What should I feare in such a cause, and so well seconded? Besides, I cannot thinke, that ever those most blessed Spirits now with G o D, to whom we stand indebted for so many helps in Piety and Learning, did ever hope to haue their writings reckoned as unquestionable. *Sic inservere majores, posteri imitantur:* This only was a privilege of the Apostles, that as they preached, even so we also should believe. If so, then as it is no injury unto them, that we joyne with them in an enquiry after Truth, which with such diligence they sought: so neither, if we take another and a nearer way unto it, when we perceive them, either through error or infirmity, to have gone aside. Their Names as oft as I have cause to use them, I shall not mention without honour: their words I shall lay downe ingenuously, and as I find them; without censure: Their reasons I shall examine modestly, and with due regard; such as their persons doe deserve. Those Authors with whose weapons I have made choice to fight this battell,

Tac. de mor.
Germ.

PART I. S. George, asserted, &c. THE PARE. 7
tell, I shall use also in the same manner ; assigning every man his time, giuing to every one his due; not sparing those which make most for me, if I find them faulter.

(6) My method shall bee this. I know that those of Rome too full of liberty in framing of the *Legends*, by mixing Truths with Fictions, and suffering the corrupt and dangerous tales of Hereticks to be wrought in, with uoth : have given the chiefe occasion, that this our *Saint*, with others, have in these latter dayes beene brought unto their triall. First therefore, I shall make a short relation of such unwarrantable tales as are found of him in the *Legend*, or set abroad by some late *Fablers* of our owne, or obtruded on the Church by Hereticks. That done, I shall report in their owne words, the severall conceits of them, who have endeavoured to perswade us, that there was never such a man as our *St. George* ; and next, of them who have beene diligent to make our *Saint* an *Arian Bishop, a bloody Butcher* *V. cap. 21. sect. 1.* (as one calles him) of the true *Christians*. Not that I shall produce them all, but some onely of the chiefe; some sixe or seven perhaps of each of the opinions ; *Et magna parium momenta*, the founders and abettours. Their arguments, which are not many, I shall quickly answere ; proceeding so to such records as yeeld most testimony to our *Saint* : the time and manner of his death, the honour done unto his Reliques, to his memory ; not only by the Church, but by the greatest Kings and Princes of the Christian world. In which, I shall adhere especially to the plaine words and meanings of those Authors whose authorities I urge ; not wresting them aside, or stopping of their mouths, when they speake not to my purpose. My study is for truth, not faction. And if at any time, which is but seld me, I sall take liberty to use conjectures in the explaining of some passage which is obscure and difficult, and otherw:se might give occasion of exception : I hope it will be laid, that I am only *ευτολμος*, ingenuously bold ; not *πολυτροπος*, audaciously presumptuous.

(7) It may be possible, that there are yet some things omitted in this following Discourse, which might adde further

ther lustre to the cause, and vindicate Saint Georges honour with the more applause and satisfaction ; yet I must say withall, that there is nothing wanting in it, which either my memory could prompt unto me, or which my diligent enquiry into all kinde of Authors, whom I thought likely to afford me any helps, might possible be met with. Nor have I onely for the perfecting of this worke, made further search into the monuments of antiquity, those specially of the Easterne Churches, which formerly I had not seene : but upon conference with the learned, and by such helps, which I acknowledge as occasion is to haue had from them, I have corrected and enlarged it. Enlarged it with some chapters, many severall sections, sundry particular allegations out of divers Authors, both of the Greeke Churches, and the Churches Protestant. Corrected it, as in the *practicke* part, touching the order of the *Garter* ; which I have rectified out of the Registers and Records of the noble order : so in some others of the story, in which I eyther had not cleerely expressed my selfe, or was mistaken in my Authors. Nor doe I thinke it a dishonour to differ somewhat, when I see a reason for it, from that which I affirm'd before. Rather I joy, that upon more enquirie, and second cogitations, which are alwayes better ; I have in any thing, come neerer to the truth, then before I was. My study, as I sayd, is for truth, not faction : nor would I willingly, on any by-respect whatever, offer the least offence unto sacred verity. Besides, falling upon an argument, which none before me, that I know, had undertaken : it might well be, that some thing did come from mee, rather as offers at the truth, then for truth it selfe. A matter ordinary in the best, and most modest Writers : of which last ranke I doe desire to be accounted. Adde hereunto, that my performance, why I know not, hath met with many adversaries ; & some I have encountered withall my selfe ; who have endeavoured, what they could against it. And therefore I had reason, both to assure the cause, and fortifie my selfe, in the best maner that I could : aswell by the assistance of such further testimonies, which now serve for succours ; as by a strong-

PART I. S. George, afftert, &c. THE PREF.

9

er bearing downe of that opposition, which I conceive most likely to be made against us. These are the motives, why wee adventured on a new Edition of this Worke, and sent it forth a second time into the world, augmented and corrected. If the time spent heerein, (as truly second births of this kinde and quality, are no lesse painfull than the first) be eyther profit to the Reader, or any way advantage unto sacred truth: it is not lost unto my selfe. *Non solum nobis natus sumus.* I was not brought into the world, for mine own sake onely. The end of my creation, was to doe service unto God, and to his holy Church, & unto my Prince: which severall obligations, I have endeavored to discharge, I mean in part, by this performance.

(8) The whole Worke therefore, as it is consecrated next under G o D, unto the service of his most Excellent Majestie, and of this flourishing Church of the which wee are; both which are principally interresed in this cause, by reason of the honours which they have conferr'd upon our *Martyr*: so from them principally I expect my censure: yet so, that I submit it also, to the censure of all wise, and learned and religious men, which shall hap to read it; whom I beseech, with all respective reuerence, to pardon such mistakes, if there bee any, which their more able knowledge shall discover to them: and though they thinke not fit to approue the Worke, to allow my purpose. Those selfe conceited ones, which are so stiffe and peremptory in their new conceits; and whose opinions hang upon anothers sleeve, not to be taken off with reason: I leave unto the jolly humour of their singularities. Against such men, I am resolv'd to entartine the resolution of *Minnerman*, as he hath thus expreſſed it:

Τινὶ σωτῆρε φεύγε τίρπε, μυστεγίων ἐπολέτον,
Ἄλλος πε σὲ κακῶς, ἄλλος διμεῖνον ἔρετ.

Soule, be at rest: though some offended be,
And speake thee foul; others will cherishee.

C 2

To

To conclude therefore, my selfe, and whatsoever hath
beene done by me in this present Argument; I submit wil-
lingly, as I sayd before, unto all wise, and learned, and reli-
gious men; and to them onely. As for the rest, *Odi profa-
num vulgus & areo.*



CHAP.



CHAP. I.

(1) *Three kinds of Imposture.* (2) *The first founder of the Legendary or fabulous Histories.* (3) *Iacobus de Voragine, the Author of the Golden Legend : his time and quality.* (4) *His fiction of St. Georges killing of the Dragon.* (5) *The remainder of that Legend continued out of Ovid.* (6) *The fable of Saint Georges Birth in England :* (7) *Poetically countenanced by Edm. Spencer.* (8) *The Legend of the Dragon rejected by the learned Romanists.* (9) *Defended by Geo. Wiclesius.* (10) *What may be alleged in defence thereof.* (11) *The Sceneremoved from Africk into Asia.*

(1)


 Sir Francis Bacon, created afterwards Lord Verulam, and Viscount St. Albans ; in his *Religious Essays*, thus informes us. There
 " are, (saith he) three formes of speaking,
 " which are, as it were, the stile and phrase
 " of imposture. By the first kind of which,
 " the capacity and wit of man, is settred
 " and intangled ; by the second, it is trayned on, and inve-
 " gled ; and by the third, astonish'd and enchanted. The
 " first of these, he attributes, (I will not say how justly) un-
 " to the Schoole-men : the last, to those which trade in my-
 " steries and parables. The second is, of them, who out of
 " the vanity of their wit, (as *Church-Poets*) doe make and
 " devise all variety of Tales, Stories, and examples ; whereby
 " mens mindes may be led into beleefe : from whence grow
 " the *Legends*, and the infinite and fabulous inventions and
 " dreameis of the ancient Hereticks. So that we see two
 severall diseases, or corruptions of Story rather, to proceed
 from one and the same Fountaine, Vanity of Wit ; though
 after, they have divers ends, and different purposes: the pur-
 pose of the *Legend*, being to advance the reputation of the
 Saint ; the project of the Hereticke, to make the Saint a

countenance and Patron to his cause. With each of these diseases, the Story of our Saint, and many others also of that glorious Company have beene deeply tainted: the Heretickes eyther absolutely forging whole tales of them, or else inserting such passages into their Histories, as might perswade the world to thinks them of their party: the others labouring so to describe their lives and passions, as might procure unto their shrines, a greater measure of Devotion, and attendance. The one of these, an effect onely of a superstitious Piety; the other, a designe of a malicious cunning.

(2) And first beginning with the *Legendaries*, which of these two Impostors are the last in time, and least in danger, they tooke beginning in these Churches of the West, from one *Peter*, surnamed *Confessor*: the Authour, as his friends doe stile him, and as himselfe inscribe's his worke; of the *Scholastical History*. But they which looke vpon his Writings with the eye of judgement, and not of blind Affection, have thought it fitter to bestow upon him that Character, which I haue somewhere read of *Horodotus*: and to intitule him, *Fabulosa Historia Patrem*, the Father and Originall of all those fabulous Tales and *Legends*; which, at this day, are so frequent in the *Roman Church*. Sure I am, that *Bellarmino* hath given him this Censure, that he inserted into the sacred Stories of the Bible, many things out of vulgar glosses, and prophane Authors; not rarely mingling with it uncertaine and unprofitable Fables. *Scriptis autem* (saith he) *inserens veribus sacris multa ex glossis, & ex prophanis Anterioribus; & non raro admixtis incertis Historiis.* Hee liv'd and writ about the year 1150. about the same time with *Gratian*, and *Petrus Lombard*, the Master of the *Sentences*. So neare about a time, that some, I cannot say how warrantably, haue made them brothers: all sonnes of the same mother, though of divers fathers. This I am sure, that they are generally accounted as the Authors of three kinds of study; new in the reckoning of those times: *Gratian*, (a *Peterius*) being reputed the founder of the *Canonists*; *Petrus Confessor*, of the *Legendaries*; and *Petrus Lombard* of the *Schoolemen*.

(3) The

(3) The father of the *Legendaries* in the Western Churches, being thus found out, it is not to be doubted, but that he had a fruitfull issue, in an age so prone to those devices. Of these, the man of greatest Fame, was James Archbishop of *Genoa* in *Italie*, a native of that Country: his surname, *De Voragine*, so call'd in the opinion of *Helvicus*, quasi *Vorago effet Bibliorum, propter crebras allegationes*; because he was so great a Student in the Holy Scriptures, so frequent in quotations. *Philippus Bergomensis*, and *Poesevin* since him, will rather have it to be *de Viragine*, a little Village in the territorie of *Genoa*, the place of his Nativity. *Orenus*, in his *Nomenclator*, placeth him, *ad Annus 1278. Helvicus*, in the yeere 1280. And *Bergomensis* ten yeeres after, *Anno 1290*. None of them differing from the truth, though from themselves. The last of these, saith that he was a man of a faire esteeme, & moribus, & dignitate, magno pre^{ce}lio; and not so onely, but *Theologus, & declamator egregius*; one that had got the commendation both of Eloquence and Learning. *Vossius* makes him also in his last Booke, *de Latinis Historicis*, to be the first Translatour of the Bible, into the *Italian* language. His workes were many, and of good opinion in the Church: but none of equall credit with the History, which he collected of the lives of Saints. Himselfe intituleth it, *Historia Lombardica*: call'd by the people, for the excellency thereof, (as it was then conceiv'd) the *Golden Legend*. A booke in the esteeme and judgement of those times, of high deserte: however now the learned Papists have rejected it with shame & inough. There is (faith Master *Harding* in his *Desectio* L.4. ad pag. 131 &c on) an old Moath-eaten booke, wherein Saints lives are Pag. 251. b. sayd to be contain'd; certaine it is, that among some true stories, are many vaine fables written. And *Endov. Vives De Tradend.* give's him this censure for a farewell, that he was *homo fer- disipl. 1.2. rei oris, plumbi Cordis*; some also add, *Animis certe parum prudentis & severis*; a man of little wit, and ielte judgement, a leaden heart, and a brazen forehead. Which heavy censure, I doe verily perswade my selfe, the man deserve's not; as being, for the times in the which hee lived, both learned and industrious.

Vid cap. 5. Selt.
9. 10.

(4) Of him, and of his *Legend*, more heereafter: and for the present, let us looke upon him, in his so memorated Story of St. George, and of the Dragon. He begins it thus. *Georgius Tribunus, genere Cappadocia, pervenit quadam vice in Provinciam Lybie, in civitatem qua dicitur Silena: juxta quam Civitatem erat stagnum in istar Maris, in quo Draco pestifer latitabat, flatusq; suo ad muros civitatis accedens, omnes inficiat: quapropter compulsi cives duas oves quotidie sibi dabant ut ejus furorem sedarent. Cum ergo jam oves, pene desicerent, initio consilio ovem cum adjuncto homine tribuebant. Cum igitur sorte omnium filii & filia consumpti essent, quadam vice, filia Regis unica sorte est deprehensa, & Dracom adjudicata, &c.* St. George of *Cappadocia, a Colonell or a Tribune of the Soldiers, came on a time unto the Country of Lybia, and to the city of Silena. (perhaps mistaken for Sitna, a great towne of Egypt.) Neere to this towne, there was a lake, like a sea for bignesse; and in that lake a deadly Dragon: which coming neere the walles, did with his poisoneous breath exceedingly both infect and annoy the City, and all the Country round about him. The people thereupon were in a manner forced, to give him every day two sheepe, to keepe him at a distance, and appease him: At last, when almost all their sheepe were spent, they were compell'd to give him every day one sheepe, and therewithall one man or woman with it, to make up the number. And in the end, when almost all their Sonnes and Daughters were devoured, at length the cruell and unluckie lot fell upon the Kings Daughter, her Fathers onely Child, and her Mothers Darling. Both laboured what they could to divert the wilchite; but nothing would content the people, those specially whose children had beeene made a prey unto the Monster. When therefore all was fruitlesse, they brought her toorth into the fields, stripped her of all her rich attire, and finally prepared her for that bloudie sacrifice, &c.*

(5) So farre the Story, or the Tale rather in the *Legend*: the rest of it, for the more variety, wee will make bold to borrow out of *Ovide Metamorphb.* who in his *Perseus* and *Andromeda*,

Andromeda, hath very perfectly expreſ'd the Progreſſe of the fiction. So perfectly, that were the names changed, and the occaſion altered; we might with good reaſon affirme it for the ſame. But thus the Poet:

Quam ſimul ad duras religatam brachia cautes.
Vidit Abantiades; niſi quod leuis aura capillos
Moverat, & repido manabant lumina frena;
Marmoreum ratus eſſet opus, &c.

Metamorph. l 2.

Whom when the *Heros* ſaw to hard Rocks chain'd,
 But that warme teares from charged eye-springs drain'd,
 And light winds gently fann'd her fluent haire;
 He would haue thought her Marble. Ere aware
 He fire attracteth; and astoniſh't by
 Her beauty, had almoſt forgot to flie.
 Who lighting ſayd, O faireſt of thy kind,
 More worthy of thofe bands which Lovers bind,
 Than thofe rude gyves; the Land by thee renown'd
 Thy name, thy birth declare, and why thus bound.
 At firſt the ſilent Virgin was afraide
 To ſpeake to a man; and moideſtly had made
 A vizard of her hands; but they were tied:
 And yet abortive teares their Fountaines hide.
 Still urg'd, leſt ſhe ſhould wrong her innocence,
 As if afham'd to utter her offence;
 Her Country the diſcover's, and her name,
 Her beauteous mothers confidence and blame, &c.
 When, as a Galley with fore-fixed prow
 Row'd by the ſweats of flaves, the Sea doeth plow:
 Even ſo the Monſter furroweth with his breft
 The foaming Flood, and to the neere Rocke preſt;
 Not farther diſtant then a man might fling,
 A way-inſuring Bullet from a fling.
 Forthwith the youthfull iſſue of rich showers,
 Earth pushing from him, to the blew ſkie towres.
 And as *love's* bird, when ſhe from high ſuryate's
 A Diagon basking in *Apollō's* Rayes,

Translated by
Geo. Sandys.

Descends

Descend's unseene ; and through his neckes blew scales
(To shun his deadly teeth) her talons nayles :
So swifly stoopest high pitch'd *Inachides*
Through singing ayre ; then on his backe doth seaze ;
And neere his right finne sheathes his crooked sword
Vp to the hilts, who deeply wounded, roar'd.
Now capers in the ayre, now dives below
The troubled Waves, now turnes upon his foe.
Much like a chafed Boare, whom eager hounds
Have at a Bay, and terrifie with sounds.
He with swiit wings his greedy chops auoyde's,
Now with his Fawchion wounds his scaly sides.
Now his shell-rough-cast backe, now where the taile
Ends in a fish, or parts expos'd t'affaile.
A streeame mixt with his blood the monster flings
From his wide throat ; which wets his heavy wings.
Nor longer dares the weary Youth rely
On their support. He sees a rock hard by,
There lights ; and holding by the rocks extremitie,
His oft-thrust sword into his bowels stear.
The shore rings with th' applause that fils the sky.
Then came the aged King and Queene with ioy
To greet him Conquerour, whom now they call
The Saviour of their house, and of them all.
And up the Lady came, freed from her chaines ;
The cause, and recompence of all his paines.

So farre the story out of *Ovid*. The rest that followes in the Legend, is the baptizing of this King, his redeeme'd daughter, and his people : which done, and some instructions left among them, for their better progresse in the faith : he commended them to God.

(6) This story of the Dragon, as it was very gracious with the people of those times, so did it quickly spread abroad; and in the close, when others did neglect it, became a principall pageant in that doughty History of *the seven Champions*. The Author of which Pamphlet, to the no small advancement, as hee takes it, of the English name, hath made

made him to bee borne of English parentage, and of the *royall blood*. His father, the Lord *Albert*, Lord high Steward of the Kingdome ; his mother, the daughter to the King ; and his birth-place, *Coventry* : his first performance being the release of the Lady *Sabra*, a faire and gracious Princesse, in his so dangerous an encounter with a burning Dragon, in the Land of *Egypt*. Mark'd at his birth (forsooth) with a red bloody *Croffe* on his right hand ; a golden *Garter* on his left leg ; and a red Dragon on his breast : but even as soone as borne, conveied from thence by *Caleb*, an Enchantresse of the woods, and there I leave him.

Only I note by the way, that this foolish fellow hath dealt no better with S. *James*, S. *Andrew*, S. *Denys*, and those tutelary Saints, whom hee calle the Champions, then with our S. *Georgo*. The stories of all which he prosecutes with the same poore fancy ; and therefore must bee reckoned a discredit unto all, or unto none.

(7) To this Relation of his being borne of *English* Parentage, our admir'd *Spencer*, although Poetically, doth seeme to give some countenance : where hee brings in his *holy Hermite, heavenly Contemplation*, thus laying to S. *George*, the *Red-crosse Knight*, his Parentage and Country.

65

I met (quoth he) thou spring'st from *ancient race*
Of *Saxon Kings*, which have with mighty hand,
And many bloody battles fought in place,
High rear'd their *royall Throne* in *Brittaine Land* ;
And vanquish'd them *unable* to withstand,
From thence a *Fayry* thee *unweaving* left,
There as thou slept in *tender swaddling band* :
And her base *Elfin brood*, there for thee left,
Such men do *Changelings* call, so chang'd by *Fayries* theft.

Fayry Q. I. 1.
cant. 10.

66

Thence bee thee brought into this *Fayry Land*,
And in an *heaped furrow* did thee hide,
Where bee a *Ploughman* all *unweaving* found,

A1

As he his toilesome teame that way did guide ;
 And brought thee up in Ploughmans state to bide,
 Whereof George as he shee gave to name :
 Till prickt with courage, and thy forces pride,
 To Fayry Court thou cam'st to seeke for fame ;
 And prove by puissant armes, as seemes thee best became.

Summa Histor.
part. 1. iii. 8.
Sect. 23.

(8) But to retурne againe unto the *Legend*, according as in those times it was commonly receiv'd ; we have it almost word for word in *Antonius Florentinus*. Who though in other of his stories, hee is conceiv'd to give too much credit to popular reports , in this particular he hath plavd the part of a *Relatour* onely, not an approover of the *Fable*. For in the Close he tells us, that this the *Legend* of St. George, is reckoned by *Gelasius*, *inter apocryphas scripturas*; for many passages therein which may well bee doubted, *ut de Dracone interfecisse, & filia Regis per eum liberata, &c.* as for example, this his encounter with the Dragon. Much also to this purpose *Raphael Volaterran*, who florished in the time of Pope *Intel* the second, (anno viz. 1506.) to whom his worke is dedicated. *S. Georgius Martyr, genere Cappadox, Tribunus Milium sub Diocletiano mererat. Draconem maximum in Africa exercitum terrentem, solus Deo fatus dicitur interemisse : qua tamen Historia in Niceno Concilio, inter apocryphas est habita.* St. George the Martyr, by birth a Cappadocian, was under Diocletian one of the Tribunes of the Souldiers. It is reported of him, that hee killed a great and dreadfull Dragon in the Land of Africa : which story, notwithstanding, is in the *Nicene Council* (he means the Canon of *Gelasius*, made in a Council of 72 Bishops) reputed as *Apocryphall*. Where wee may note, that onely his so memorated conflict with the Dragon, in his opinion, is exploded ; but not his Martyrdom, or being. Those of the Romish party which have lived since then, have totally abandoned this invention of the Dragon, and spunged it also out of the Liturgies of the Church, where before it was.

(9) Onely *Wigellius*, of as many as I have seene, endeavours

vours to make good the *sale*, by reason. A man of good abilities in Learning, and as we may conjecture by his writings, no furious *Papist*: however it hath pleased *Balaus*, to give him that unworthy title, of *Papisticus adulator*, a *Po-*
lish parasite. *He* in his *Hagiographie*, or History of the ^{Cent. 3. c. 3. 8.} Saints, written, as it appears by his *Epistle Ded.* in the yeare 1541. doth argue thus: *Gentilites per sua fabulic po-*
ties, credidit quicquid singobatur de tanto Marathronio, & a-
pro Caledonio, bellis terribus existissimis. Verum quando nos om-
nipotentia divina fortissimis gestis omnia religiose adscribimus; nil
erit absurdum, Dracumen Lybicum ab Deo per dextram Christi
equitis in medio sublatum; ne plus damni inferret miseris
mortalibus. The Gentiles (sayth hee) induced thereunto ^{In} *Georgio.*
 " by poetical fictions onely, did willingly beleeve the sto-
 " ries told unto them, of the *Caledonian Boare*, destroyed by
 " *Meleager*; and of the *Marathronian Bull*, which was slain
 " by *Hercules*. What error is it then, or what absurdity, if
 " we which attribute all noble Acts unto the mighty hand
 " of God; if wee (I say) beleeve that God destroyed this
 " *Lybian Dragon*, by the valour of a Christian Champion?
 So he. His argument, you see, is drawne *a posse Dei*, from
 the power of God, which no man questiond; and wherein
 the busynesse is mistakene: the scruple being, not what
 might possibly be done by God, in extent of power; but
 what was done in truth of story.

(10) And truly were there no more in it but the killing of a Dragon, the story were not either to bee discredited or cast off, nor need *Wicelius* have recourse unto Gods omnipotency, to make good the action. For that in times before us, there have beeene Dragons, Serpentine creatures of excessive bulke, and no lesse danger, is a thing evident in the best writers. *Strabo* relates it out of *Possidanus*, that a ^{Lib. 16.} dead Serpent was once found in *Syria*, of that wondrous bignesse, that two horsemen, *επέποδες μεγαλοις*, standing of each side of it, could not see one another. And our owne *Chronicles*, to goe no further, make mention, somewhere, of a Dragon of almost incredible greatness, found at *Hooke-Norton*, not farre from *Oxon*: besides, what *Hove-*
den

Annal. pars prior. den hath reported *de serpentibus in Suffexia visis, magna cum admirazione, of serpents scene in Suffex, to the great astonishment of the people.* Such creatures as they are, and have beeene in being, in most places; so in *Africa* especially, there where *S. George* is said to have killed the Dragon. *Africa semper aliquid apparet novi*, had reference especially to that variety of monsters which it continually afforded. Of *Egypt* in particular, we are well assur'd, that it was fruitfull of such creatures; and of all other parts thereof, those which were nearest to *Nile*, upon whose banks *Syene* stood, once a Roman Garrison; and well may be that *Silene* mentioned in the Legendary. As evident it also is, that Serpents of the greatest size, have beeene quelled and vanquished. *Livy* relates of *Regulus* in the epitome of the eighth booke of his second Decad (which is all that is left of it) *Serpentem portentosam magnitudinis in Africa, cum maxima militum clade, intermissee*, that hee destroyed in *Africa* a Serpent of a monstrous hugeness, though with great slaughter of his souldiers. What hath beeene done by private persons in this kinde, wee may see once for all, in that story of *Pansarius*; who tells us, that a monstrous Dragon plaguing the City of the Thespians in *Bœotia*, *λυγανούσις τῷ πόλιν τῷ τε αὐτοῖς δράκοντος*, as that Author hath it, was at the last destroyed by one *Clestratus*, though hee himselfe died also in the encounter with the monster. Now that which hath beeene done at any one time by ordinary men and meanes, why may it not againe, by like men and meanes, be done also at another? Why might not *George* a souldier both of magnanimity and discretion, Gods loue and goodnesse concurring with him in the act, bee said to kill a Dragon, a serpentine creature of great bulke and danger. *S. George*, though borne in *Cappadocia*, was brought up in *Palestine*, the nearest Country unto *Egypt*, where the scene is laid of this great action; and being, as his story tells us, a souldier of especiall note under *Diocletian*, may well bee thought to have done service in *Syene*, then a Roman Garrison. This, and much more then this, might bee alledged in the defence of this particular, were there no more in it then the killing of

In Bœotia.

a Dragon ; which is, as hath beeene shewne, both feasible and ordinary. But take it with the circumstances wherewithall it is apparet in the Legend, the whole narration ioyntly as it lieth together ; and we must leave the patronage thereof to him who first committed it to writing. What we conceive hereof, we shall shew anon, in our 2. Chapter.

(12) And with those circumstances haue we spoken of it hitherto, as of an *African*, or *Lybian* Dragon ; for so it is reported in the *Legend*, and in those other Authors whose testimonies we have used : but wee must now remove our Scene, and carry the whole Story with us into *Asia*. How this was done, or by what meanes, I am not able to determine : unlesse perhaps thole Spirits, (for I dare not call them Angels) which translated the dwelling house of the blessed Virgin, out of *Asia* into *Europe* ; to make some satisfaction for that injury, conveyed the Story of this *Dragon*, out of *Africk* into *Asia*. Sure I am, that they of *Syria* and *Palestine*, are very confident, that the Dragon was their Country-man ; and that St. *George* encoutered him in the Plaines of *Libanus*, neare unto *Berytus*, now *Barutti*, a chief Towne of *Syro-Phoenicia*. Thus witnesseth *Ludov. Patricius*, in the first booke of his owne Travels, speaking of this *Berytus*. *Nihil ibi memoratu dignum prater id quod incole memoran, locum viz. vetustate excusum, squalentemque, ubi autem natus D. Georgium Regis filium ab iu manissimo Dracone afferuntur, &c.* Wee found there nothing worthy note, but an old ruinous Chappell, built in the place, where, as they say, St. *George* redemeid the Kings Daughter, out of the very jawes of a dreadfull Dragon. So he: and he begun his journey anno 1504. or thereabouts, during the Raigne of *Emmanuel King of Portugal*; to whom at his returne to *Lisbone*, he addressed himselfe. *Adrichomius* in his *Description of the holy Land*, anno 1589. goeth more particularly to work, and makes the place to be, as before we sayd, the Fields of *Libanus*, betweene the Rivers of *Zidon* and *Adonis*. Where in his Map of *Aser*, we have the pictures of the Dragon and the Knight, in a fearefull skirmish : and in his text hee tells us, that the place is by the Natives callid by the name of

Cappadocia.

CHAP. I.

The History of

PART I.

Cappadocia (it being, we must thinke, the birth-place of St. George's glories:) and that St. George there kill'd the Dragon. *In hoc loco, qui ab incolis Cappadocia appellatur, non longe a Beryto, memorant inclytum Christi militem D. Georgium, Regis filium, &c.* as he there hath it. In memory of which employt, there was (say they) a Castle, and an Oratory, buile after in the same place, being consecrated to Saint George: and the whole Countrey thereabouts, to this day call'd St. George's Valley. If this suffice not for the removing of it into Asia, we may read Mr. Seldens notes on the Poly-Ol-
 « bion, that he is pictured in his Knightly forme at Beryb a
 « City of Cyprus (mistaken in the print for Syria) with a
 « Dragon under him, and a yong Mayd kneeling by him. And thereupon, no doubt, the people make themselves believe, that the great Dragon was kill'd within their borders: even as to justify the tale of our Sir Bewis, and his Page the Giant Ascapart; the people of Southampton, have placed their portraytures upon their gate. See more of this, Part 2. chap. 1. §. 6.

But of the Legend, and those unwarrantable Fables thence arising, we have spoke inough. Only, methinkes, this their exact and punctuall pointing out the place, of this great duell, brings in my mind, what I have somewhere read of the blind Senatour *Montanus*. Who being once at Supper with the Emperour *Tiberius*, highly commended the great Mullet, which hee heard say, was set before them on the Table, and shewed how faire it was, how fat, how it fill'd the Charger, how it lay: and ever as he spake, he turned his face, and pointed with his finger to the higher end of the Table; whereas indeed, the Mullet was a great deale below him.

CHAP. II.

(1) Of Hereticks and their originall (2) Their early pra-
Elises to corrupt the Gospell. (3) Their arts to countenance
their cause. (4) Their plots discovered; and condemned by
Councils, and by Fathers. (5) The injury done by Hereticks
unto the History of Saint George. (6) The Arians convict of
fraud and forgery. (7) Saint Athanasius accused for Magick
by the Ariani. (8) Of Alexandra, Dioclesians wife in the
common Legend. (9) The indiscretion of some Church-Histo-
rians, in their choice of argument.

(1)



Have now done with the first kinde
of Imposture, conversant about the
History and lives of Saints: the last,
as before I sayd, in time; and the
least, in danger. That only did intend,
to di'pose the minde to enter-
tayne ungrounded Fables, doublfull
traditions, and unwarrantable fictions;
whereby it might be rais'd unto
a constant liking of those partie: commended to it in those
Fables, fictions, and traditions. But this that followes, en-
deavours principally to infect the understanding; and to
prepare the will, to countenance that cause which them-
selves support: insuting into every part and Section of their
writings, some secret venome, which the unheedfull Rea-
der may swallow unawares. That, (as I sayd before) an ef-
fect onely of superstitious Piety: but this, a treacherous de-
signe of malitious cunning. A cunning even as old as He-
resie it selfe: Heresie, I meane, as now wee take the word,
for a malicious and stubborne opposition to the truth, deli-
vered to us in the G-spel. I say, as now wee take the word,
for if we take it, accordingly as it hath beene ued in anci-
ent Authors, wee haue not onely Heresies in Christianity,

D but

CHAP. 2.

The History of

PART I.

but even in *Indaisme*, in the Law of *Mahomet*, and in *Philosphy* both naturall and morall : but take it as it is at this time used, and we referre the first originall thereof, to *Simen Magus*, *πατέρων διάβολος*, the first begotten of the Devil, as *Ignatius* callis him. Out of his mouth came those uncleane and filthy spirits : like to the *Frogs* in the *Apocal.* which came out of the mouth of the *Dragon*, and out of the mouth of the *Beast*, and out of the mouth of the *false Prophets* ; even the spirits of Devils working *miracles*.

(2) No sooner came this *περιγένεσις*, *εξαδρα*, this *Generation of Vipers* foorth into the world ; but they presently began to doe the will of him that sent them : making as many as they could, which went upright in the way of Gods Commandements ; at first to halt and stagger betweene two opinions ; and at the last, to forsake the living God, and turne to *Baal*. The Devil when he was his own agent, in his attempt to seduce our Saviour ; assaulted him with Scripture, saying, *It is written* : and these his children must needs also have a *Scriptum est*, the better to let off and relish their temptations. To further which designe, they did both corrupt that Scripture, which they had amongst them, and devise a new. In their attempts to corrupt the Scripture, they proceeded somewhat leisurely ; yet with more haste, as the saying is, than with good speed : for such a vigilante eye the watchmen of the Church did keepe upon them, that they were instantly discovered. *Marcion*, as *Epiphanius* tells us, had alter'd and perverted some passages of holy Writ ; but all observ'd by that good Father. So had the *Arians* corrupted in one place the *Gospel of Saint John*, to make it serve their purpose : but this was noted (as himselfe informes us) and restor'd by *Saint Ambrose*. In their designes to devise new Scripture, they began more early, but with like successe : so early and so impudently ; that they obtruded their most damnable inventions upon the Church ; during the names both of the Prophets and Apostles. So sayth *S. Austin* generally, *Multa sub nominibus Prophetarum, & recentiora sub nominibus Apostolorum, ab hereticis proferri, que omnia sub nomine Apocryphorum, &c.* Of these *Apocryphal* writings,

writings, and the like then extant, Pope *Leo* was a great detectour : by whom they were not onely forbidden to bee read, but utterly abolished, and adjudged also to the fire. *Apocrypha Scriptura, que sub nomine Apostolorum, multarum habent seminaria falsitatum, non solum interdicende, sed etiam penitus auferenda, atque ignibus tradenda.* So he, *Canon, 15. ep. 91.* of *Crabbes* edition. The reason which Pope *Leo* gives, will serve for all. Because (saith he) however they did seeme to have a shew of piety ; *nunquam tamen vacua sunt venenis,* they were full of venom : and by their flie insinuations did at last effect, *ut mirabilium narratione seductos laqueis cujus- cunque erroris involvant;* That by the miracles there related, they did involve the Readers, in many great and dangerous errours. Afterwards Pope *Gelasius* drew up a Catalogue of the most of them, some which did perfonate the Patriarchs, and some the Prophets, and Apostles : as also divers which had put in writing the actions of some Saints, and passions of some Martyrs ; therby to countenance and advance that cause which themselves supported. Which having severally and particularly reckoned up, hee brands them as *Apocryphal.*

(3) Nor were these ancient Heretickes excellent onely in their stratagems to deprave and falsifie the Scriptures; but also in those more neat and subtle projects, which they had among them, to countenance and enlarge their cause. For certainly we may affirme it of the Heretickes, that as they are the *children of this World,* so they are *wiser,* in their wayes, than the *children of Light.* A cleare example of which *Aphorisme,* wee have in thole of the *Arian* Faction: which holding longer, than any other of that dangerous nature in the Church, could not but bee supported with a greater cunning. Of this kinde was their accusing of their *Contra- ries, of Magicke, and Sabellianisme;* their strict Confederacies and Combinations, to ruine those that held against them ; their artificiall plots to draw on others, to maintain their party ; their curiouschoyce of instruments, whereby to compasse their intents. Thus did they joyne together, in the severall Councils of *Antioch,* and *Tyre;* to destroy

Sorat. Hist. Eccl. lib. 1. cap. 19. Thus did they winne upon Constantia (a woman of no kindred with her name) by one of speciall sanctity in the appearance; and by her meanes, prevail'd, in fine, upon the noble nature of her Brother Constantine. And thus by sending Poalt the same engine, which had wrought upon that Lady, to signifie the Emperours death unto the eldest of his Sonnes; and to deliver him his Fathers Testament, which was committed to their trust: they did not only worke upon him to support their cause; but to sticke in it. So true is that of *Canus*, (although it may be truly verified of him and his:) *Flareisorum, diligentiam & industriam mirari satis non quo. Omnia quippe illi susq; deg; miscent, ut viri pietate insignes, presertim si Reges & Imperatores sint, ipsorum partes favisse videantur.*

(4) But to proceed. What luck soever the Heretickes of former ages had in their plots and Stratagemas, upon great persons; they found it otherwise in such other of their courses as came within the cognisance and censure of the Church. They had as wee have said already, divulgd their damnable errors under the names of the Apostles; but this discovered, and their writings judg'd unto the fire by *Leo*. The *Manichees* had many dreaines, and devilish fancies of their owne, which they imputed also to some one or other of thole blessed Spirits: but this detected by *St. Austin*. *Ipsi autem (viz. Manichei) legunt Scripturas apocryphas, quas etiam incorruptissimas esse dicunt, &c.* So hee in his discourse against *Admantus*. Nor did they only labour to corrupt the Doctrine of the Church; but the Stories also of those times, and of the former, were made to speake such language as might bee most available unto their cause and purpole. And not so onely, but by confounding the false *Legends* of their partizans, with such as had beene Saints indeed, they gave occasion to the Church, that either by suppressing of their Stories, the memory of the holy Martyrs must be ruin'd with them; or else out of a pious care to preverve the one, the memory of the other might likewise be continued. This by *Arnobius* was complained of even in the beginning, *ut viz. malevolenia demonum, & similius*

minum his hominum, that by the malice of the Devill and his instruments, the acts and monuments of the Church were depraved and falsified ; some passages put in, some razed out, and others altered. The end of all, ut & prudentium tardarent fidem, & gestorum corrupter autoritatem, both to defraud those acts of their due authority, and make the wiser sort of men unapt to credit or believe them. But herein their device miscarried also : the Fathers of the Church, distinguishing as well as possibly they could, the *Tares and Wheat* ; gathered the one into their Barne, and left the other to the mercy of the flames. Thus the sixt Synode holden in the yeere 680. at *Constantinople*. *Ta 460. i. 20. 21. Can. 63.*
 ἐλασίας ἐχθρῶν συμπαθείαν μητροελάσια, οὐδὲν τὸ γεγονόν
 μητροπατρικά τούτοις, καὶ τοῖς αἰματαριστοῖς τοῦ ἀκούσας, μηδὲ
 ἐκκλησίας σηματεῖας περιτίθεται, αὐτὰρ τῶν πνευματικῶν,
 Τοὺς δὲ τῶν παρεξεχόντων, οὐδὲν αἰδοῖς τέτοις περιτίχεται, αὐτούς,
 δημαρτύρουσι. *Viz.* The holy Synode doth ordaine, that
 „those false *Martyrologies* which have been written by the
 „enemies of our Religion, bee no more publish'd in the
 „Churches; but that they bee delivered over to the fire, as
 „dangerous writings, which disgrace the Saints of G o D,
 „and lead men over either to Infidelity or Incredulity. And
 „as for those which either entertaine them, or conceive
 „them to bee true, let them be *Anathema*. So farre the
 Synod.

(5) We have beeene busied all this while, in laying our foundation : It is now time that we proceed unto the building. A matter with the which I could not well go forward, till I had shewne in generall how diligent the Hereticks of all ages ; and in particular the *Arians* have always beeene in gaining credit to their cause. Of which a clearer instance cannot easily be found, than their depraving of the story of our bleſſed Saint, St. *George the Martyr* ; by mingling with it, some passages of ſpecial note, occurring in the life of an *Arian* Bishop of that name, their *George of Alexandria*. A thing that wee affirme not casually and upon conjecture, but by ſuch arguments as we conceive are able to evict it. For in a *Council, 10th. I.e. 31st. Pet. Grabbe* *Rome, under Pope Gelasius p. 993.*

(hee began his Popedome in the yeere 492) it was complained, that the Acts and Monuments of many of the holy *Martyrs*, *ab infidelibus aut dicta superflue, aut minus apte scripta esse putantur, quam rei ordo postulat*; were thought to have beeene writ by Hereticks or misbeleevers, with lesse integrity then so great a businelle did require. And in particular, that the sufferings of one *Quiriacus* and his mother *Julitta*, of *George*, and divers others, had beeene writ by Hereticks. *Quiriaci enijsdam & Julitta matris ejus, Georgij, item aliorumque hujusmodi passiones ab hereticis compositas peribent.* Of all which histories, both of the latter which particularly are expressed, and of the others intimated at large, and in generall termes, it was then resolved, that they were not to be read in Churches; *ne vel levius subannandi occasio oriretur, hat lo there be no occasion of contempt and laughter.* How farre this reacheth to the *Arians*, we shall see hereafter: having first made an answere to an affirmation of *Baronius* in this present businelle, which some believing to be true, may be else misguided.

Martyr. cap. 3.

L. 3. de S. S. c. 11.

(6) For he affirmes it for a certaine, that the *Arians* are not to be charged with this accusation. *Omnis suspicio* (saith he) *de Arianorum perfidia tollitur, ut ab ipsis vis aliqua in acta martyrum sit attata.* But I must aske for further proofe then *Baronius* his word, having so often found them faulty in the same kinde: Saint *Ambrose* layeth it to their charge, that they had razed this passage in Saint *Iohns* Gospell, *quoniam Deus est spiritus, out of their Bibles: and not their owne only, sed etiam de Ecclesia codicibus, out of the Bibles of the Churches.* Shall we conceive, that these who durst adventure to depravethe Scriptures, would stick at the corrupting of the Acts of the blessed Martyrs! The *Arians*, as they gave it out, that all the *Martyrs* which had suffered in the former persecutions, died in the faith which they professed; so did they also beare their *Proselyts* in hand, that they maintained no other doctrine then that delivered in the Scriptures: and therefore might as well corrupt the one, as deprave the other. The rather, because what they affirm'd of the former *Martyrs*, and other Doctors of the Church, proved

ved in the end a very bragge, as indeed it was. For when the Emperour *Theodosius* had called the *Arians* before him, *socrat. hist. l. 52 cap. 10.* as unto a conference, and suddenly demanded what con-
ceit they had of the ancient fathers, *Ἄνθρωποι τε καὶ θρησκεῖς*, which lived and wrot before the controversies moved: *Socrat. l. 7. c. 12.* they made reply, that they esteem'd them very highly. But when hee asked them (according as *Nestorius* by the direc-
tions of *Sisinnius* had before advised him) *εἰ τέτοις τοῖς ξύνοντις* *ἀξιονοῖσις μάρτυροι, &c.* if they would stand unto their judge-
ment, they grew distracted, and confounded, and did in
fine refuse the offer. Nay which is more, the writings of
those holy Confessors and Martyrs which were gone be-
fore them, they were found to falsifie, to make them service-
able to the cause. This proved by *Athanasius*, who charg- *De Sentent. Di-*
eth them in generall, that having fallen from the foundati- *onys. contra Ari-*
on of the Prophets and Apostles, and knowing not where- *anops. p. 51.*
on to falten, *κατατίθεσθαι λοιπὸν τὴν πατέραν*, they had belied *ib. initio*
and falsified the ancient Fathers. And in particular, that *uis δύοδεξιν αὐτὸν καὶ διάφορους λοιποὺς πατέρας*, and so traduced him
as a Patron of the Arian heresie. The same Saint *Athanasius* *Edit. gr. lat. pag.*
tels us, in his *Apology ad Constantium*, that they had coun- *680.*
terfeited his hand-writing, *καὶ γράψατα τοῖς οὐτεροῖς δρυοῖς*, &c. *Apol. 2. p. 738.*
and contrived a letter in his character, by which they drew *ib. p. 763.*
the Emperour into conceit that he stood ill affected both to
his government and person. As also, that in their missives
or encyclical Epistles to the Prelates of divers Churches,
wherein they had most bitterly inveighed against him, they
had subscribed the names of many the Egyptian Bishops,
as if they also had accused him. Whereas indeed they were
the Bishops of the faction of *Meletius*, a crew of schismaticks,
and enemies unto the Church, *δῆλον γὰρ ὅτι οὐκ εἴπει οὐ*
πρεσβύτερος ἀλλὰ Μελιταῖοι οἱ διεγράψατοι, &c. as themselves
there testify. And to conclude, at they had also forged let-
ters in the names of *Alepius* & *Marcellus*, both of them Or-
thodox professors; *τινὲς καὶ βασιλεῖσκαις αὐτῶν κατίστοιν*, to in-
stigate the Prince against them. I could yet instance fur-

ther in *Lucianus* Bishop of *Nicemedia*, an orthodox and godly Prelate, whom they abused in the same manner as they had done *Dionysius*. But what need more be said? They that depraved the Scriptures, belied the Fathers; they that did counterfeite the hands of some, and the names of others; & all to countenance their cause: shall we conceive they would be sparing of the Martyrs? or that they would not as well corrupt their stories, as falsifie their writings? *Baronius* must bring better prooфе, before I shall beleefe either himselfe, or any that reليeth upon him. This I am sure of, that *Baronius* herein contradicteſt himselfe and his owne defences. For where *Eusebius*, and out of him *Socrates* and others, report that *Constantine* was baptizēt at *Nicomedia*, and not at *Rome*, as the great Cardinall would have it; he telſt us that the *Arians* did corrupt the story, *ut videtis hominem* (hee meaneſt *Eusebius Pamphilus*) *Ariana heresi imbutum, pariter imbibisse cum impiorate dolos, ad concinnanda mendacia*. Sure I am also, that *Nicophorus*, who herein followes the tradition of the Church of *Rome*, affirmeſt it, that *Arians* οἱ ἐξ Ἀρεώ, did with a devillish purpose raise that rumour; *καὶ οὐαὶ φρεγεῖν ἐκεῖνοις αὐτὸν μαντεύοντο*, that so that Emperour might bee of their opinion. Therefore the *Arians* not ſo free from forgery, if that *Baronius* may bee iudge on this occation, as in the former place *Baronius* himſelfe would have them. Whether that *Constantine* was baptizēt at *Rome*, or not, it matters not unto this purpose. Let it ſuffice, *Baronius* thought the *Arians* to be false and forgers, for ſo reporting it.

(7) In the next place we muſt conſider, whether the *Arians* are not guilty in like manner, in this particular of Saint *George*, and the corrupting of his ſtory. One ſpeciall circumſtance or paſſage, which may perſuade us that they were; is that which is retayned ſtill in the Common *Legends*, touching a notable Conjuror or Magitian, and his attempts to make away by poylon, our bleſſed Martyr. His name was *Athanasius*; and his undertaking this; according as we have it in *Vincentius*. *Tunc videns Dacianus, quod cum paenit superare non posset, dixi quiesco, & tandem invento cuidam Mago, dixit, Christiani magici artibus tormenta induſſicant. Respondet Athanasius Magnus, si artes ejus superare negaueris,*

nequivero, reu ero capitu. Educulo ergo de carcere, dedit ei ca-
“ licem plenum veneno, &c. When after severall torments,
“ which had beene cruelly applyed unto Saint *George*, the
“ President (or Lieutenant) *Dacianus*, saw that bee was
“ not able to make him yeld to his desires ; nor yet de-
“ prive him of his life ; he call'd unto him a certaine Magi-
“ tian, whose name was *Athanasius*, and layd unto him, that
“ sure the Christians had some arts to delude their tor-
“ ments ; who presently replied, that he would undertake
“ upon the forfeit of his heade, to overmatch him in his
“ owne cunning. This sayd, and the blessed man of G o d
“ brought out of Prison, he gave unto him, a Mazer full
“ of deadly poyson : which instantly Saint *George*,
“ (not yet a Martyr) making the signe of the Crosle upon
“ the Cup, dranke off without further danger. Vpon a se-
“ cond experiment in this kinde, but of a more dilpatching
“ mixture ; the fond Magitian gives him over, and is ac-
“ cordingly beheaded. This is in briefe the substance of
the story in this passage ; though somewhat different from
that in *Metaphrasies* : who maketh this *Athanasius*, seeing
his labour vaine and fruitlesse, to submit himselfe unto the
Martyr, and become his *Proselte*. In both we have a view,
(although in cloudes and shadowes, according to the guise
of Heretickes) of that great enmity, which was betweene
the *Arian George*, & *Athanasius*, & of those practises they used to
supplant each other. For in the stories of those times, wee
reade, how *Athanasius* was expelled from *Alexandria* ;
the *Arian George* being made Bishop in his roome ; of whose
extreame malice to that holy Prelate, there is no question
to be made. Its true, that *Athanasius* did survive this oppo-
sition, however that the *Arians*, as for the countenance of
their cause, they make him the practiser, and *George* the vi-
ctor : tell us that *Athanasius* did, in fine, submit unto him.
The name of *Athanasius Magus*, makes it yet more evident,
that this particular passage in the story of our Martyr, is an
Arian forgery. Or if the story may be true, as touching the
Magitian, which I will not question : yet I am verily per-
swaded, that the name of *Athanasius* might be foysted in by
the *Arian Heretickes*. For who so ignorant in the stories of
that age, but knoweth, that *Athanasius*, in a Council held

at Tyre, was by the Arian faction accused of Sorcery : as also for the murder of one *Arsenius*, (whom they had hid out of the way;) and for the cutting off his arme, to use it in his Magicall and divellish Incantations. By means whereof, (however it pleas'd God that *Athanasius* did marvai-
lously acquit himselfe of both the crimes;) I say by mean-
whereof, this jull and innocent man, hath beeene traduced
even in Heathen Writers also, for a Magitian ; and for
man exceeding skittull in their art of *Augurie*. *Dicebatur n*
(viz. Athanasius) fatidicarum sortium fidem, queve augurale.
portenderunt alites, scienti stirre cakens, aliquoties pradixisse futura. So *Ammianus Marcellinus*.

Ammian Mar.
cel. 15. c. 8.

(8) Of the same medley (as I take it) is that of *Alexan-
dra, Diocletiani Lady* ; though in it selfe a little more per-
plex'd, and not so easie to unriddle. The story is at large
reported by *Simeon Metaphrastes*, towards the end of his
“ History of St. George ; and is this in substance. At such
“ time as St. George had suffered many of their torments,
“ and even wearied his Executioners ; this Lady *Alexan-
dra*, (like Pilates wife in the holy Gospell) perswaded
“ with her Husband, not to have any more to do with that
“ Righteous man. This drew her into suspition with the
“ jealous Tyrant, as one that favour'd somewhat of Christi-
“ anity : and thereupon she was committed. But after, see-
“ ing with what a noble constancy, that blessed Saint
“ continued in the profession of his Faith ; shee declared
“ her selfe a Christian : and was foorthwith had out of Pri-
“ son, to her execution ; but died upon the way without
“ further torments. Our venerable *Bede* reflects a little
on this passage, in his *Martyrologie* ; where speaking of our
Martyr, he tells us this of him, *Plurimos etiam ad fidem Christi convertit, simul & Alexandram uxorem ipsius Dacians* (for so he calls him) *usque ad Martyrium confortavit*. *Nicephorus Callistus*, reports this passage differently from those before
him ; as viz. that by his earnest prayers to God, he restored
the Empresse *Alexandra*, which had long beeene dead, from
the powers of Hell and of the grave. *Reginamque Alexandram jamdudum defunctam oratione sola, ab inferis revocavit.*

Tom. 3. p. 408.

L. 7. c. 15.

What

What this should ayme at, is, as before I said, not altogether so easie to unriddle, as the former. I read indeed, that *Alexandria* one of the principall Cities of the *Roman Empire*, and at that time the *Queene of Africke*, revolted from that State (prompted unto it by the factious plots of one *Ackiles*) at the first entrance of *Diocletian* on the *Throne*. For which, as many of the chiekest of them were deservedly put to death; so was the whole City in no small danger to be utterly destroyed. So witnesseth *Ensebius*. *Αλεξανδρία εἰς Στρατιανούς καὶ Αχαλίας αἰχλάδιον, ἐν εἰρήνῃ τῆς Παρουσίας τοῦτον τὸν πόλεων αἰματόφερον.* This I have read, I lay, and this may well agree with *Diocletians* sentencing his Lady *Alexandra* to the sword: but then it hath no reference unto our *Martyr*, who had not any intercourse with the affayres of that rebellious City. We therefore doe conceive it, that under this cloud and parable, the *Arians* might involve the state of *Alexandria*, under *George* their *Bishop*. A City which hee found devoted to the memory of their godly Prelate *Athanasius*: and therfore dead to him and the *Arian* party. This City he restord, as they perhaps would have us thinke, againe to life; or to a truc and lively sayth, by his continuall prayers and preaching. The mis-
Atian. in Apol. ad Conf. p. 345
 live of *Constantius*, when he sent *George* to *Alexandria*, doth give some countenance to this interpretation. Where he perswades the people, to weare themselves from earthly thoughts, and set their mindes on heavenly and eternall comforts: *Ἐγενόμη οὐτὸν τὸ σεμνότερον Τευχόν, George, τηροῦσαν τὸν Αἰγαίων αὐτοῦν*: to desist altogether from their love to *Athanasius*, and cleave to him whom he had sent to be their *Parter*. A City, which when *George* himselfe, was led unto his death, the *Arians* would have us thinke that he boldly comforted; and throughly establisht in the trushts of their religion: to throughly, that for religions sake, they were content to die, and to suffer with him. The first of these constructions reflect then the story, as it is related by *Nicephorus*: the latter, as it is expressed in the words of *Bede*. As for the sentence paled upon

Sozom 1.57.

upon that Lady, in the report of *Metaphrasles*, it hath relation (as I take it) to that great wrath conceived against this City, by *Julian the Apostata*, for their tumultuous killing of their Bishop, without law & order. Who though he pardoned them the crime, yet hee rebuked them very sharply in his letters ; *μίξει δὲ γραμμάτων εἰπεύσατο*, and was exceedingly offended with them for that great contempt, both of his government and person.

Lib. II. cap. 3.

(9) These passages I conceive, as before I said, to have beene thrust into the history of our Martyr by the Arian hereticks. If any be perswaded rather, that those who after penned the acts and sufferings of *St. George*, encountered with some which the Arians had written of their *George of Alexandria* ; and without care or further search, applied these passages in the one, unto the other : I will not quarrell either them or their opinion. Only I could have wished, that those who have committed unto memory, the life and actions of this Saint, as of many others, had not deserved to have their judgements questioned, if not their honesty. I meane, if those which have committed unto memory the sacred Monuments of the Christian Church ; had not so mingled truth with falsehood, light with darkness, unwarrantable Tales, with Stories undenieable : and in a word, confounded, as it were into one masse, the *Temple of the living God, with Idols*. It therefore was an excellent caveat of *Melchior Canis* to his Historian, that hee should neyther canvase over idle Pamphlets, nor give beleefe to old wifes Fables : *Nec prius letitia audiret ave describat, quam ea prudentis atque accurate judicio expenderet ac feligeret* ; nor put downe any thing into the body of his History, before he had examined it, whether or no it were agreeable to truth. For the defect of which, both judgement in the choice, and industrie in the examining ; as hee doth seeme to touch a little at *Beda*, in his *English History*, and *Gregory* in his *Dialogues* : so doth he fall more freely on *Vincenitius*, and on *Antoninus Florentinus*. *Vtrumque horum non tam dedisse operam ut res veras certasque describerent, quam ne nihil omnino praterstrent, quod scriptum in schedulis quibuslibet reperiatur*. It seemes

Lib. II. cap. 6.

seemes (sayth hee) to bee the chiefe designe of those two Authors, not so much to register things true and certaine, as not to leave out any thing which they had seene recorded. Yet this the leſſe to be disprayſed or blamed in them, in that *Baronius*, whom the world accounts ſo much above them, is guilty alſo of the ſame folly. Of whom our *Casanbon* obſerveſt, *delectum cum ſepenullum habuiffe veri aut falsi, &c.* That many times hee makes no diſference betweene truth and falſhood; as if it had belonged unto him, to bring all he met with, in his *Annals*. Nor doth *Baronius* himſelfe denie the action, but giveſt this reaſon for it, if it be a reaſon: *ne quid legentium animis subtraxiſſe videatur*; leſt els he might be thought to defraud his Reader. This, if it may bee his defence, ſhall be theirs alſo.

CHAP. III.

(1) *A proposition of the two contrary opinions.* (2) *Calvin the first that ever bid defiance to Saint George.* (3) *Mc-lanchthon misreported by the Papists.* (4) *Calvins opinion in it, by whom seconded in forreigne Churches.* (5) *And by whom in England.* (6) *Saint George by whom first made an Arian Bishop.* (7) *This last opinion defended both by some forreigne Divines;* (8) *And some English also.* (9) *The two opinions impossible to be reconciled.* (10) *The fruitlesse labour of Doctor Raynolds to effect it.* (11) *An examination of the Arguments drawne from the Canon of Gelasius.* (12) *And the authority of Cardinall Baronius.*

(1)

Hus have wee shewne, how St. George hath suffered even a second Persecution: how he is made a *Martyr*, not in his person only, but in his History. Yet all that hath been spoken of him hitherto, is but an easie *Purgatory*; in reference to that Hell which is to follow. For if the *Legend* did belie him, it only was (as they conceiv'd it) to his greater credit: or if the *Arians* mingled any of their leaven with his story, it was to keep alive in him the memory of a stout Champion of their own; to shrowd him under the protection of our blessed *Martyr*. But now St. George must eyther poast away unto the Land of *Faeries*, and there remaine for ever, with other the *Chimeras* of an idle head: or which is worse, bee layde for all eternity in the pit of horrour, with *Heretickes* and *Atheists*. The onely favour which this our curious and quicke-sighted age, can possibly vouchsafe him: is to affirme it by his friends, that he had never any being on the earth. For if he stand to that, it is congluded by his enemies, that without hope of *Bayle*, or any mercy of maineprise; he must bee in Hell. *Durus est hic sermo;* This is a hard saying, who can bear it?

2 And

(2) And first beginning with those enemies of his which are most favourable unto him; wee finde how they resolve it, that there was never any such man, as St. George the Martyr. I say which are most favourable; for as it is farre better to be well, then simply to be; so it is a more fortunate and blessed state, not to be at all, than to be alwayes miserable. A sounder this opinion had, incomparably the wisest man that ever the French Church enjoy'd, since the time it enjoyed him. So faith incomparable Hooker. A man, whose bare assertion is by some thought of greater credit, than proofes and reason in another. But wee that are not sworne unto him, nor to his opinions, exempt him not from possibility of error. This were not to cry downe the pretended priviledge of Saint Peters Chair; the cause of so much mischiefe in the Christian Church: but to translate it to Geneva. He in his third booke of the *Institutes of Christian Religion*, published in octavo 1536. doeth with good reason taxe the Papists, for attributing to the Saints thols honours, which are due onely unto C H R I S T. In which abode (sayth he) they have so farre proceeded, that now our Saviours Intercession is conceiv'd unprofitable; vniclē Hippolitus, or George, or such like counterfeits, concurrie cap. 20. Sct. 27. with him. *Nileos Christo reliquum facere, qui pro nihilo ducunt ejus intercessionem, nisi accedant Georgius, aut Hippolitus, aut similes larva:* So hee, and this is *μίμησις ἐπαγγελία*, a great deale of resolution in a little language. Now lett we should mistake our selves in this word *Larva*, the learned Doctor Raynoldes tells us, that his meaning in it is, *Georgium simile* ^q *De Idol. Ec. R.* *nunquam existisse*, that neither George, nor other Saints of ^{l. 1. c. 5. Sct. 20.} that condition, had ever any being. And this construction he affirmes out of *Canisius* the Iesuite, in his fift booke *de Maria Virgine*, where hee upbraids it unto *Luther*, *Calvin*, and *Melanchthon*, that they had left St. George no place nor roome in nature. *Certe Canisius Iesuita agnoscit hanc suisse Calvini mentem, in Larvarum nomine, quum ait, nobilissimo Martiensi Georgio, Lutherus, Calvinus, Melanchthon, aliquae Selvarum, nec inter homines, nec in rerum natura locum reliquum faciunt.* So farre the Doctors Commentary upon *Calvins* text. (3) Bue

De hecat. sancti. c. 20.

Apol. Aug. Conf. art. de Invuc. S.

Vell. Patere l. 2.

(3) But here I must digresse a little to remove a block, which else would trouble me. For if that *Luther* and *Melanchthon*, as by *Canisius* it appeares, were of this opinion: then have we done them wrong, to cast the honour of their voyage and discovery upon another. A thing in which I think the *Luther* suite misrepenteth them of set purpose: that so the victory, in case they could obtaine it, might be thought the greater. Its true that *Bellarmino* affirmes the same against *Melanchthon*. *Ita ratiocinatur Philippus in apol. articulo 21. Confessionis Augustanae*; saith the Cardinall. But not a word In him of *Luther*; and I perswade my selfe he had never spared him, had he found it in him. And for *Melanchthon*, all that hee affirmes, is this, that they (the Papists) have in an imitation of the Gentiles, assigned unto particular Saints, particular imployments; making Saint *Anna* (she was the mother of our Lady) the Patronesse of Riches, and Saint George the god of Souldiers. *Heres & hic error apud dolles, (thelc are his words) quod singulis sanctis certe procurnationes commissasunt; ita ut Anna dicitas largiatur, Georgia theatrum equis, &c.* *He persuasions planè ortasunt ex ethniciis exempli.* This is all, and this I verily beleue the learned Papists will not stick at: sure I am, the Church of *England*, no enemy to St. George, hath said as much, and was never quarrel'd for it, in the third part of the Homily against the perill of *Idolatry*. What (saith the Homily) I pray you, be such Saints with us, to whom we attribute the defence of certayne Countryes, but *diu tutelares* of the Gentiles, &c. Yea, every Artificer and Profession hath his speciall Saint, as a particular God: as for example, Schollers have Saint *Nicholas* and Saint *Gregory*: Painters, Saint *Luke*, &c. Neither lack Souldiers their *Mars*, and so forth. Thus are the Romanists affected towards *Luther* and *Melanchthon*; as old *Rome* was to *Carthage*; apt to beleue what ever was informed against them, though in it selfe vnworthy credit. *Id quo magis quia solebant Romanis quid de Carthaginensibus diceretur, credere; quam quia credenda afferebantur.* So the Historian.

(4) But to proceed, the next of speciall note which hath

hath

hath rejected this our *Martyr*, is *Cbemnitius*; by birth, a *German*; by profession, a *Lutheran*: And though a *Lutheran*, yet in opposing the abuses of the Church of *Rome*, which was the common quarrell; might without prejudice to his party, concurre with *Calvin* in this point, if not follow him. *Hee*, in his examination of the *Trent* doctrine, (writ in the yeare 1565.) and in his scanning of the 25. *Sesson* of that Councell, entituled, *De veneratione Sanctorum* Pag 140., thus hath it. *Quinetiam malos Pontifici Sanctos venerantur, qui nonquam vel vixerunt, vel in rerum natura fuerunt, ut Georgium, &c.* viz, that those of *Rome* doe worship many *Saints*, which never liv'd upon the Earth; as *George* and others. So *he*, and so *Chamier* a *French* man: who in his first *Tome of Controversies*, lately publish'd, hath told us, that the *Papists* have transformed the faith of *CHRIST*, into the idolatrie of the *Gentiles*: appointing *Catharine*, in the room of *Pallas*; *St. Christopher*, for *Atlas*; and *St. George*, for *Perseus*. *Papistas Christianam pietatem in ethnicam Idolatriam transformasse, remq; ipsam servasse mutatis nominibus: Catharinam* viz pro *Pallade*, *Christopherum* pro *Atlante*, *Georgium* pro *Perseo* nominantes. If so, if that the story of *St. George* be an expression only of *Perseus*, as *he* would have it; what shall we say to *Perkins*, who makes it a representation of our blessed Saviour? Now lest we should mistake our selves in *Chamiers* meaning, we must referre his text unto his *Index*; and there he points to his second book & sixteenth chapter, where the precedent passage is, with, *Georgius Cappadocx filius, St. George of Cappadocia* a feined person. This plain enough: yet not more plaine then that of *Dan. Tilenus* in his *Syntagma*, part. 2. where he assures us, that as the ancient Idolaters did worship many deities which were not any thing in nature, so those of *Rome* adored and invocated such like Idols also, as *George*, and *Christopher*, and *Catherine*. Dissens. 50. *Quemadmodum veteres Idololatre nuncina quedam venerabantur, qua nihil nisi insani corebri erant. Bax. xvi. 1. ita similia prorsus idola hodie invocant Pontificij, cuiusmodi sunt *Georgius, Christopherus, Catherine*, alijs, in *Romanu Martyrologiu* relat. iragelaphi. So *he*: and this is round, and home unto the purpose.*

(5) To these Divines of forreigne Churches, wee will adjoyne some of our owne, some English, who have concurred with them in this particular: and I will begin with

Idol of the last Master Perkins, who affirmes it thus. St. George on Horsebacke, was in former times a representation of our Saviour, who vanquished the Divell for the delivery of his Church. Now this, and the like pictures of mysteries, were in processe of time reputed pictures of Saints: and are worshipped at this day of many, as they have formerly beeene, for the Images of Saints indeed. Some former Theologues, it seemeth, had beeene thus conceited; to whom Charles Stephanus alludeth, saying: Theologi nonnulli existimant fictitium esse nomen (Georgium) sub quo veteres, Christi, Ecclesiasti à Sarana tyrannide liberantibus, imaginem, & passionis mortis propounderunt. The next in course of time (for so I have of purpose rank'd them) is Doctor Boys, late Deane of Canterbury. The Romish Church (sayth hee) hath Canoniz'd many for Saints, who can bee no better then Divels, &c. So the Papists adore *Papias a Millenarian Hereticke; Becket, a great traytour; Sanders, an open rebell: and others who were neither Saints in Heaven, nor men on earth, as St. Christopher, St. George, &c.* And in another place. -- For it is doubted, and by Papists of best note, whether there were any St. George, St. Christopher, St. Catharine; Cardinall Bellarmine confessing, that the Legends of these three Saints are uncertayne and A-pocryphall, according to the censure of Pope Gelasius. And last of all, in a Sermon of his on the fifth day of November, -- An Idol, as St. Paul affirmes, 1. Cor. 8. is nothing: ergo, the Papists in worshipping St. George, which is nothing, commit abominable idolatry. To make an end, we will conclude and shut up all with that of Dr. Cracanborpe, in his defence of the Church of England, against the calumnies of that desperate Renegado, M. Antonio de Dominis: who speaking of the grosse and palpable idolatries of Rome, agreeth in this particular, with those that went before him; though in a different language. *Nihil de eo dico, quod pro Sanctis figura se penitentem vestrum colitis, &*

PART I. S. George, asserted, &c. CHAP. 3.

47

invocatis: S. Georgium, S. Christophorum. Mibi vide. Non Sancti, non vel homines isti sanguine, sed allegoria, & symbola. They were not men (sayth hee) but allegories, and symbols. Which last he labours to confirme, out of the testimony of *Baronius*; where he defends against *Jacobus de Voragine*, that our St. George, as he is commonly described in picture, is to be counted rather Symbolicall, than Historicall. *Picturam illum S. Georgij, quia eques armatus effigies, &c. symboli potius, quam Historia alicuius opinor esse expressam imaginem.* Thus the Cardinall.

Annol. in Mart.
Rom. Apr. 23.

(6) Thus have we shewed, how, and by whom, Saint George, whom for so many Ages the whole Church reckoned for a Saint, is accounted no body: a *larva*, a *non-ens*, a fictitious person, a *tragelaphus*, an idoll, and allegory, and a symbole; a deity created by some madde and idle braine, for the poore people to fall downe and worship. But in the next place, wee shall see it layd unto her charge: that shee hath made them worship, not a shadow, not a vaine fiction onely; but even a wicked Tyrant, a most damnable and bloudy Heretique. *Calvin* at first tooke an occasion to except against St. George: and there was presently inough; who eyther out of reverend affection which they bare unto the man, or else in hatred unto *Rome*; did without more adoe, concurre with him in the same opinion. And so it stood untill the yeare 1596. when Doctor *Reynolds* published his so celebrated worke, entituled, *De Idololatria Ecclesie Romane*. A man, to speake no lesse of him, than in trueth and verity hee hath deserv'd, of large abilities: *γει μαι μνασευαμ* in the words of *Aristotle*, well read and studied in all parts and wayes of learning. He, then considering with himselfe how little likelihood there was, that the whole Church should be so generally well devoted unto the memory of one, that had no being; especially so many Authours, of which his infinite reading could informe him, concurring in the mention and report of such a *Martyr*: could not see well, how that conceit of *Calvins* might any longer be supported. Yet loath withall, to loose that excellent advantage which might accrue unto the

maine of his designe, from that Imposture ; if it should fall out to be so : he rather chose to make Saint George an Arian Bishop, in which device he thought he could alledge some countenance from Antiquity, than fall upon the former course, which hee conceiv'd unwarrantable. His reasons are derived first from the reverend authority of *Athanasius* and *Greg. Nazianzen*, by whom it is reported, how George by birth a Cappadocian, and an Arian by profession, was by *Constantius* the Emperour installed Bishop of *Alexandria* : and being slaine in a commotion or uproare of the people, was by some afterwards reputed as a Martyr, though undeservedly, as it appeares (saith hee) in *Epiphanianus*. His words are these. *Namque* ^a *Athanasius* & ^b *Greg. Nazianzen* testatur *Georgium Cappadocem, horinum improbum, hereticum Arianum, malum genere, pejorem animo, cum militari manu & satellitibus Alexandriam, à Constantio missum, pro Episcopo ejus urbis se gessisse. Quicum ab Eustochio crudelissime sub Iuliano Apostata peremptus esset, cadaverque ejus igne crematum, & cineres in mare proiecti, ne honorifice tanquam Martyr à Christianis sepeliretur ; à nonnullis postea pro Martyre coli coepit, immrito, ut eos redarguens docet Epiphanianus : veruntamen coli coepit.* After (saith hee) his acts and passion, being composed and published by the Sectaries, found such applause and entertainment, that the whole Church, both East and West, thus trump'd & baffled by the hereticks, assum'd their George into the number of the holy Martyrs. *Immo si accusatus animadvertisatur, &c. patet universalē Ecclesiā, & orientalem et occidentalem, ab Arianis deusam, Georgium & Arianum pro Martyre coluisse.* For further prooofe of this, hee tells us of *Pacifrates*, and ^c *Metaphrastes*, of ^d *Antoninus*, and ^e *Vincentius*, that they make mention all of them, of that great skirmish which our Martyr had with *Athanasius*, a Magician ; and that hee is by them and others, said to bee borne in *Cappadocia*, ^f as was also *George* the Arian. *Adde* hereunto, that *Beda* makes him suffer under *Dacianus* King of *Persia*, a Prince that had no lesse then ^g twenty Kings at his Command ; and that the Arian Legend cited in *Baronius*, doth also so report it ; save that the under-Princes are there numbered

^a *Apol. de fuga, &c. Apol. & Ep. ad aduersari, v. 1 a- genies, & ad u- biq. Orthod.*
^b *Orat in lau- dem Ath.*
^c *Amm. Mar. l. 22.*
^d *Heres. 75.*

^e *Apud Suriūm de probat. S. bīj. tom. 2.*
^f *Hist. part. 1. tit. 3 c. 1.*
^g *scil. 23:*
^c *Specul. hist. l. 22 c. 131.*
^f *In Martyrol. 9. Cal. May.*

numbered to be seventy five : *Sed unum est idemque somnium :* but this (saith he) is but the selfe-same Dreame, a little altered in the telling.

(7) The way thus opened by a man of that esteeme, as Doctor *Reynolds* alwayes carried, and the opinion countenanced by such variety of learning, such multiplicity of allegations ; no marvell, if without further question, it found a willing entertainment: Not at home only, but in all parts abroad, where the Idolatries of *Rome* were talk'd of, and disproved. And first, we meet with *Iunius* in his animadversions on the Cardinall, published anno 1600, who *Cor. 7.4.1.2.73* with a little variation of the phrase, hath thus expressed the Doctors judgement ; *Georgium Cappadocem hereticum Ari-anum, hominem fuisse sceleratissimum, qui à Constantio missus, Episcopatum Alexandrina Ecclesie militari manu occupaverit, restantur Athanasius, & Greg. Nazianzenus. Qui postea ab Ebnicie interemptus, adivit Martyr etiam apud imprudentes Christianos, quod Epiphanius reprehendit.* Next him *Polanus* in his *Syntagma Theologicum* printed 1606 : so well affected in this point unto Doctor *Reynolds*, and to his fancy of S. *George*, that he is loath to changethe words : for thus hee hath it : *Georgius ille Cappadox, quem Romanenses pro Sancto columne, fuit homo improbus, hereticus Arianus, malus genere, pejor animo, qui cum militari manu & satellitibus Alexandriam à Constantio missus pro Episcopo ejus urbis se gessit. Qui cum ab Ebnicie sub Iuliano Apostata crudelissime peremptus esset, cada-verque ejus igne crematum, & cineres in mare projecti ; à non-nullis postea pro Martyre colic Kapit, sed immeritò : ut eos redarguens docet Epiphanius.* Thus they, and this the very same with that which was before recited out of Doctor *Reynolds*: we need not English them. The next in course of time, *Peter du Moulin*, late Preacher to the French Church in *Paris*. Hee in his answer unto Cardinall *Peron*, in the defence of our late most excellent Soveraigne now with God, hath one whole Chapter with this title, viz. *Quelle assurance l'eglise Romaine a, que les Saints qu' elle invoque sont vraiment Saints ;* Whst good assurance those of *Rome* can have of this, that those Saints which commonly they wor-

ship, were Saints indeed. And there wee read it, *Combien
absurde est la fable de St. George combattant a cheval contre un
Dragon ? Chacun sait que les ennemis de S. Athanase l'accu-
soyent d'estre Magicien, et quo son ennemi capital fut George
Arien, lequel empiera son rogne. Dont appert que ce George estoit
un Heretique Arien.* How foolish and ridiculous (saith he) is that old fable of St. George on Horseback, encountering with the Dragon. Every man knoweth that the enemies of St. Athanafius accused him of Sorcery and Magick, and that his capitall enemy was George the Arian, which intruded himself into the Church of Alexandria : whence it is evident, that their George can bee no other then that Arian Heretique. The reason is, *Car sa vie dit qu'il a eu des grands
combats contre le Magicien Athanase :* because his Legend tells us, that he had many bickeringa with the Magician Athanafius.

(8) Of our owne Churches I will also mention three others, whereof the first is, Doctor Primrose ; who in a letter to my Lord of Exeter now being, and extant in a little booke entituled the *Reconciler*, touching the visibility and being of the *Roman Church* ; doth thus expresse himselfe, and
 " in these words. Nay as *Calvin* said truly, *C H R I S T , i n*
 " *the Roman Church*, *is hardly knowne amongst the Saints :*
 " *of whom some bee in heaven, as the Apostles, &c. and*
 " *some in hell, as St. George an Arian Heretique, and bloody*
 " *Butcher of true Christians.* So he ; and this is, contrary
 to the proverbe, *sors and soufre.* In the next place take the
 assent of Doctor Hakewell, in his *Examination of the com-
mon error touching the decay of nature.* The first whole
 " Chapter of which worke is employed in this, *That there*
 " *are many of those opinions which are commonly recei-
ved both in ordinary speech, and in the writings of lear-
ned men, which notwithstanding are by others either*
 " *manifestly convinced of falsehood, or at least-wise sus-
pected justly of it.* And in particular. *In History Ecclesiasti-
cal* (saith hee) *it is commonly received, that St. George*
 " *was an holy Martyr, and that he conquered the Dragon;*
 " *whereas Doctor Reynolds prooves him to have been both*

“ wicked man, and an Arian, by the testimony of *Epiphanius, Athanasius, and Greg. Nazianzen.* And *Baronius* himselfe in plaine termes affirmeth, *Apparet totam illam de actis Georgij fabulam, sive commentum Ariacorum;* It appeares that the whole story of St. *George* is nothing else but a forgery of the Arians. Yet was he receiv'd (as we know) as a canonized Saint through Christendome, and to be the Patron both of our nation, and of the most honourable Order of Knighthood in the world. And in the last place Doctor *Featly*, who tells us in his *Ancilla pietatis*, with how great piety and prudence the Church of *England* hath pared off many of those Festivals which were before a burden both to Church and State. And then hee addeth, Saint *Christopher*, and *Longinus*, and the *Seven Sleepers* may seeke for a festivall in *Utopia, extra anni solisque vias.* There is no reason they should have a day in the Calender, that never saw day in this world. Much lesse that *George* the Arian, or *Becket* the traytour should have an holy day kept for them ; who were so farre from being holy themselves. Thus, in these words, the two Patrons and Abettours of the two contrary opinions have declared themselves.

(9) I say the contrary opinions, for such they are : so contrary, that it is a matter of impossibility to reconcile them. For if Saint *George*, as *Calvin* hath it, be a counterfeit, a *larva* ; one that had never any being in *rerum natura*, as *Chennitius* thinks ; or a fictitious person, as *Chamier* calls him ; a *tragelaphus* in the fancy of *Tilenus* ; or a mere representation only, as *Perkins* ; an *Idoll*, as *Deane Boys* ; an allegory, or *non homo*, as Doctor *Cracantherp* informes us ; then can he not be possibly that Arian Bishop which he is said to be by Doctor *Reynolds*. Or if hee were that Arian Bishop, that *homo improbus*, that hereticke, that wicked man, that bloody butcher now in hell, as the others tell us ; how is it possible he shold be any of those fictions & *Chimaras*, which hee is said to bee by *Calvin*, and his followers. To bee, and not to be, is not a greater contradiction, as I take it, then that he now should bee in hell amongst the damned, who never

had a former being: or that an Arian Bishop never was any thing in nature; or that it can be possible for *non homo*, to be *homo improbus*. I know that Doctor Reynolds doth endeavour so to exhibit *Calvins* opinion to the world, that probably it may be thought not to be different from his owne: and yet gives such a Commentary upon *Calvins* words, as makes all hopes of their agreement very desperate. *Calvin* hath called *S. George* a *larva*. What may his meaning bee in this? The Doctor tels us in these words, which are worth our marking; *bac voce voluit obiter, ut soler multa pancia, etiam hanc perstringere abominationem in Papistica Sanctorum invocatione, quod aliquos ad Deum allegent pro Patronis, qui nunquam in rerum natura existierint.* In this one word (saith Doctor Reynolds) he taxeth by the way (as commonly he comprehends much matter in few syllables) even this abomination in the Popish invocating of the Saints, that they make use of some as Patrons, for their more free access to God, which never had a being yet upon the earth: This is not all, for then it followes hereupon, *Idg, ex primo, quem nominal Georgio, percipere potuit Bellarminus, &c.* And this (saith he) the Cardinall might easily perceive to bee *Calvins* meaning, in that hee placeth *George* in the very front: and as it seemes, he did perceive it, in that he recollecteth this amongst *Calvins* arguments, *multos ab ipsis invocari, qui non modo Sancti, sed nec homines fuerunt; that many in the Church of Rome were invoked as Saints, which were never men, as Christopher, and George, and others.* That this was *Calvins* meaning, the Doctor proves yet by the construction and interpretation of *Camisius* before alleged. And in the end concludeth, *Calvinus igitur, Georgium, Hippolitum, et similes larvas vocans, significat eos nunquam existisse: Calvin* by calling *George*, *Hippolitus*, and the like, by the name of *larva*, doth intimate unto us, that they never had existence.

(10) So farre hee playeth the Commentator, and hee doth it well; agreeably unto the text. But looke upon him as he undertake's to be a reconciler, and then he failes us: *Calvin* (sayth he) affirme's *S. George*, to bee a *larva*:

De Idol. Rom. lib. 11. cap. 5.

& reele, and he doth it justly. Why ? *Nam Georgium dicit bellatorem illum, cuius lancea Draconem vulneratum esse, virginemque mortis periculo liberatam, narrat Iacobus de Voragine.* He meanes. (sayth he) that *George* the souldier, who is reported by *Iacobus de Voragine* to have kill'd a Dragon; and thereby sav'd from death a distressed damosell. And such a *George* (sayth Doctor *Reynolds*) that there never was, *constat ex omnium probatorum & gravium historicorum silentio*; is evident out of the silence of all grave and approued Writers. This is the maine, which we must trust to, for the reconcilment: and this, as I conceive, is never likely to effect it. For be it granted, that *S. George* did not kill the Dragon; what then ? will this be proove sufficient, that therefore hee must needs be counted a *larva*, or a *tragelaphus*, or *non homo*? Then may we justly say, *S. Hierome* is a *larva*, because not such a *Hierome*; viz. a Cardinall of the Church of *Rome*, as in their fables and their pictures, some have made him: no Writer of those times, affirming that hee was of that condition. And that *S. Hilary of Poitiers* was a *larva* also, because not such an *Hilary*, as is reported in the *Legend*, to be converted before *Leo Pope of Rome*, an Arian Heretick: no approued Author making mention of any *Leo*, that saie about those times in *S. Peters chayre*. Or that *S. Cyprian* is a *larva*, because not such a *Cyprian* as the Greeke Church beleeved, and *Nazianzene* relates at large, to have beene a conjurer, and by his Magicall enchantments, to have allayed the chasfity of one *Justiana*, a Christian. Were this interpretation good, I might affirme with safety, that *S. Denys*, and *S. Domnicke*, and *S. Dunstan*, are all *larva's*; and indeed who not: and then expound my selfe, as meaning no such *Dunstane*, *Domnicke*, or *Denys*; as are described unto us in the ordinary *Legends*. And so proceeding in that manner, conclude the like of the Apostles: and after shift it off, by saying, that I call them so, in reference to those passages which are affabulate to them in *Abdias Babylonissa*; no approued Writer, that I know of, concurring with that fabler, in his relations. But to proceed, the Doctor doubting, lest *Bellarmino* should object, or some for him, that

George.

George may be a Saint, and an holy *Martyr*, although hee did not kill the Dragon ; make's answer, that the Church had beeне deceived in so believing : that George, who had so long beeне honored as a Saint, both in the East and Westernne Churches ; being indeede no other, then an *Arian* Heretick. Which sayd, he laboreth to make good this last opinion ; whereof he onely was the Author : by such quotations and collections out of sundry Writers, as are before in briefe related. This is the proesse of the whole. In which, if there be any thing which may atone the difference, and reconcile the Doctours judgement , with that of *Calvin* ; I must confess my selfe so dull, that I cannot see it : and yet have tried all meanes, I could, to cleare my eye-sight. The rather, because I heare it is objected, that I have made a difference, where was none at all ; sowne enmity and division betweene bosome friends : and that the two opinions are so easie, for to be accorded ; that one may well, without offence unto the truth, embrace them both. *Certant pugnania secum Frontibus adversis componere.* This only, and this once for all. Vnlesse this consequence bee good, that needs St. George must be a *larva*, a *non homo*, a fictitious person , because no creditable Author tell's us, that hee killed the Dragon : and since hee did not kill the Dragon , that therefore he must needs be George the *Arian* : I cannot choose, but say, as before I sayd, that possibly there can be no agreement made betweene them.

(11) But it is now time, that we returne unto St. George, whom we have left alone to make good his party , against these severall Squadrons : both which already have defied him, and are now eager for the battaile. And questionlesse, we might expect a bloody day , could they agree among themselves : for heere is *Ephraim* against *Manasses* , and *Manasses* against *Ephraim*. but both together against *Indah*. And though we might according to the ordinary course of Warre, preserve our selves intire, and lie aloofe in expectation of the issue ; while they contend and fight it out among themselves : yet wee will doe our best to give each party satisfaction, though we despaire to make them friends. I say

I say to give each party satisfaction, which may soone bee done: there being but one argument, more than the credit of their Leaders, to bee alleged for eyther party. Of these the one is brought on the behalfe of those, which holde St. George to be a fiction, or *non ens*; out of the Canon and Decree of Pope *Gelasius*: the other, on their side which make our Saint an *Arian Bishop*; out of the writings of the famous Cardinall *Baronius*. These we will answer first, reserving such as may be urged on the behalfe of *Calvin*; and have already beeene alledged by Doctour *Reynolds*; to their severall times and places. And first it is alledged by Doctour *Bossi*, that *Bellarmino* confesseith that the *Legend of St. George* is uncertaine and Apocryphall, according to the censure of Pope *Gelasius*. In this I will not take upon me to be *Bellarmino* Attorney; *Etatem haber*, hee is olde *Lib. de beat. inough*: Let him in Gods name bee his owne *Advocate*, and *Sancti. c. 20.* answer for himselfe. A thing to which hee may bee easily intreated, and therefore makes reply, that true it is, some of the stories of the Saints are both uncertaine and Apocryphall. What then? Yet notwithstanding it doeth not follow thereupon, that therefore there were no such Saints. *Resp. Sanctorum quorundam historias Apocryphas esse, & incertas; non tamen propterea Sanctos ipsos nunquam fuisse.* As for the censure of Pope *Gelasius*, we grant it indeed (layth he) that he hath noted, the story of St. George which was then extant, to be Apocryphall: but wee must also tell you, that in the very same Decree and Canon, he doth affoord Saint George all due and pious honours. *Quocirca Gelasius Pontifex Historiam Georgij (que tunc extabat) inter Apocryphas numerat; & tamen ipsum S. Georgium calendum esse affirmat.* So *Bellarmino*: and how this testimony of his, out of the Canon of *Gelasius*, may be produced to the discredit *v. par. 2. cap. 2.* of Saint George; is, I confess, above my reason. But of *Stet 8. 9. 10. 11.* *Gelasius*, and his Canon, more hereafter; when wee produce them on our party.

(12) The other argument, is on their part, who make St. George an *Arian Bishop*; drawne from *Baronius*, in his Annotations on the *Roman Martyrologie*, Apr. 23. And I may

may well say, it is drawne from him, for even a blind man may perceive that it came not from him willingly; no nor
 " naturally neyther, *Baronius* (sayth Doctor *Flakewell*)
 " in plaine tearmes affirmeth, *Apparet totam illam de Actis
 " Georgij fabulam fuisse commentum Arianorum*, It appeares
 " that the whole story of *George*, is nothing else but a for-
 " gery of the *Arians*. What then? Might not *Baronius*
 himselfe bee deceiv'd? And shall wee cast away a Saint to
 please a Cardinal? For granting that *Baronius* himselfe said
 it, yet was it only the opinion of *Baronius*, and other men,
 as good as he, have sayd the contrary. But certainly *Baro-*
nius himselfe tells us no such matter: I am sure hee meanes
 it not. Not meanes it I am sure: for had hee thought the
 whole story of Saint *George*, onely to bee a forgery of the
Arians; he would not then have tooke such paines, to reck-
 on up so many Authors (as he there doth) in whom there
 is such honourable mention made of our blessed *Martyr*.
 Nor doth *Baronius* himselfe say so, absolutely, or at all, of
 the whole history of St. *George* the *Martyr*: but onely rela-
 tively, and in reference to an old story writ by the *Arians*, as
 he thought, of their *George* of *Alexandria*. The proesse
 of the whole is this. The *Cardinall* makes mention of the
 Decree and Canon of *Gelasius*, wherein the History of
George the *Martyr*, is reckoned as *Apocryphall*: and there-
 upon goeth on to tell us, what paines himselfe had taken
 in search of that exploded story so branded by *Gelasius*. At
 last (sayth he) tumbling about my Library, I found a cer-
 tayne History of Saint *George*, full of prodigious lies, and
 such as have not any likelinesse with other miracles. *Insunt*
preterea illuc quadam accepta ab Hereticis atque Gentilibus; ut
conflictus ille Georgij cum Athanasio Mago. Alludit nimis
impius author ad Georgium Arianum Episcopum, invasorem se-
dis Alexandriae, &c. Athanasium enim Magnum ab Arianis
 " *appellatum, Acta conciliabuli Tyri satis docens. Besides* (sayth
 " he) *there are some passages therein borrowed, no que-*
tion, from the Hereticks, as how that George should
have great bickerings with the Magitian Athanasius: the
impious author questiones alluding unto George of A-
lexandria,

Annotat. in R.
Martyrol. Apr.
 23.

alexandria, and that extreame hatred which hee bare to holy Athanasius; whom in the Conventicle of Tyro, they accused of Sorcery. Thereupon he inferres, *ex quibus sanc apparet totam illam fabulam de actis Georgy fuisse commentum Ari-anorum.* Construe me this, and we shall finde Baronius himselfe no enemy unto St. George; but onely for that Legend, in particular, of the which he speakes. *Illa*, is there a relative, and points unto the story, and to that onely, which before he mentiond, written as he supposed, by the Arian Heretickes: and *fabula*, in all my reading, is not an History, but a fiction, or fabulous narration. Put this together, and it will amount to this, that *tota illa fabula*, in Baronius, is not the whole story of *George*, as the Doctour renders it; but that whole fabulous narration (before mentioned) as the Cardinall intend's it.

CHAP. III.

(1) A conjecture at those reasons which may make the History of St. George suspected. (2) The Church of Rome too prodigall in bestowing Divine honours. (3) False Saints no prejudice unto the true. (4) The lives of Saints how fabulously and vainly written. (5) What might induce the Church-Historians to that vein of writing. (6) The undertaking of Aloysius Lippomanus, how well performed. (7) The inter-mixture of vain Fables no prejudice to truth of Story. (8) Of Arthur, Guy of Warwick, and Sir Bevis. (9) Hereticall dreames and practices not able to beare downe the truth: (10) An application of the whole to St. George.

(1)



Hus are we come at last to the main shooke and fury of the battaile: wherein if our successe be answerable to the beginnings, we need not doubt, but that Saint George may keepe his place in the heaven of glories. A matter which I have lesse caute to feare, because I finde not heere, in the first place, eyther authorities or reasons, set to charge upon me. Only a single name, and a bare assertion, stand ready to defend it selfe, and make good the day: as *Scœva* once opposed himselfe in the defence of *Cesars* trenches, against the whole force of the *Pompeians*. A name, I must confess, which I gladly honour: and doubt not but there was, as he conceiv'd it, somewhat which occasion'd in him that opinion, although he pleased not to expresse it. Yet give mee leave to say, that it is *Reason* and *Prooofe* chiefly, which enobleth and commends an Author: and not the greatnessse of his Name, or confidence of affirmation. *Et quanquam in auctoritate rationis est, ratio tamen quenlibet magnum antorem facit;* as we read it in *Velleius*. I say, I doubt not, but that Reverend

Reverend and famous man who first declar'd himselfe openly, and in tearmes expresse, against our blessed *Saint & Martyr*: did not oppose himselfe against an History so generally receiv'd, as this ; without some shew of reason, which might incline and moove him to it. Which reasons since it hath not pleased him to deliver to us in his Writings : we will make bold, as neere as possibly we can , to conjecture at them. A work of no great difficulty unto any, who hath the least acquaintance with the affayres and passages of the *Roman Church*, as they then stood ; when the story of St. *George* was call'd in question. I conceive it thus. The *Romish Legends*, and not those only , but even the publicke service of that Church, had made St. *George*, just like to *Perseus* in the *Poet*, in killing of a monstrous Dragon ; and freeing of a Lady, sole Daughter to a King, from his unmercifull cruelty. Those stories also, which reported of his Death & Martyrdome, had in them (as it might be thought) many grosse and notable absurdities : as that he suffred under, I know not what *Dacianus*, King of *Perſia*, a Monarch that had under him no leſſe than 70: tributary Princes : though others have it, under the Emperour *Diocletian* ; this *Dacianus* being then President of his Councell. Now being so, that they agreed not with themselves ; and that there never was, at or about that time, a King of *Perſia* of that name, and greatness of command ; nor any ſuch like action to be found in true antiquity, as his encounter with the Dragon : This might perhaps occasion, that the whole History became suspected ; and therefore that Saint *George* might fairely, as he thought, be diſmissed out of the *Calendar*. Adde unto this, that shamefull liberty which the *Man of Rome* had tooke unto himselfe, of *Canonizing Saints*, and ordering the dignities and powers of Heaven , and that proſule and lavish prodigality, wherewith hee did conſerue the divinest honours on unworthy persons, and ſometimes ſuch, as are ſuppoſed to have had no being : and wee ſhall quickly ſee, that *Calvin* had ſome shew of reaſon, why hee reputed our Saint *George* among his counterſets or *Larva's* ; though, as before I ſayd, it did not please him to expreſſe

it. These are, as I conceive it, the reasons of especiall moment : and these we can as easily conjure downe, as wee rais'd them up.

(2) And first, not to say any thing of that arrogant liberty assum'd by them of *Rome*, in making Saints ; nor of those many Ceremonies which they use in that solemnity ; both of them borrowed from that lo famous *Anodosions* of *beaten Rome*, whereby their Emperours were inroll'd among their gods : not to say any thing of these, it is not to bee questioned, but that the Church of *Rome* hath beeene exceeding prodigall of that greatest and most heavenly honour. Wee (know indeed) that innocent and pious Christianity, in the first times, registered those as Saints, and those onely, which had confessed their Faith in Christ, even to the death, and lost their lives in testimony of a good Conscience : or else had otherwise nobly deserved of their common Mother, by their paines in writing, or assiduity in preaching ; in the defence of sacred Truth against the growth of Heresie. But afterwards the Church of *Rome* advanced into the roome of Christ, and equall in her owne conceit, unto *all that was called God*, if not above : proclaimed them also to be Saints, which had contested in her quarrels, how unjust and trecherous soever. So that the most rebellious sort of subjects became at last most capable of this high Honour ; the greatest which that Church could possibly usurpe : if at the least their opposition which they made against their Prince, might seeme to tend to the advancement of Ecclesiastick liberty. Of which strange rancke of Saints were *Anseline*, a stout Champion of the Pope (though otherwise of good desert in point of learning) against his Soveraigne, in the busynesse of investitures : and *Becket*, who so bravely bare it out against his Prince, in opposition to the Constitutions made at *Clarendon*. Not to say any thing of *Clement* who kill'd the King of *France*, and *Garnet* of the powder-plot ; both sainted, or declared *beati*, though not yet solemnly canonized. The Cardinall *Bessarion*, when he lived in the Court of *Rome*, soone found it out, that many were ascribed by that Church unto the Catalogue of the *Saints*, whose

whose lives and carriage hee disliked : *quamplurimos referre inter divos, quorum vitam improbarat*, as *Bodinus* hath it. And wee the rather may beleeve *Bodinus* in this relation, since *Posevin*, as Doctor *Reynolds* well obserues, who hath so diligently noted in that Author, what ever passages hee thought fit to be corrected and expunged, hath overpassed this place in silence. Nor was the Church of *Rome* excessive only in this kinde, to such as might plead merit in the Catholick cause, forsooth ; but even to those, of whose existence in the world, there is no small question. Witnesse *Saint Longis*, or *Longinus*, that blind soldiern as they would perswade us, who with his speare did pierce our Saviours side upon the Crosse ; but after being by a drop of his pretious blood, falling downe upon him, restored againe unto his sight, became a Convert first, and then afterwards a Martyr. This their *Longinus*, many, and those of eminent ranke, conceive to be no other then the speare it selfe ; the Greeke word *λόγχη* being composed into a name ; and so from *άγια λόγχη*, came *Saint Longinus*. So Bishop *Jewel* tells *Ari. I. Sec. 17* us, that the Divines of late yeres, upon the Gospell of *Saint John*, out of this Greeke word *Lonche*, which signifieth a speare, have made *Longinus* the blind Knight. So *Berz* in his Annotations on *Saint John*, *Sed incredibilis est eorum in- scitiae, qui λόγχην (bastam) in ipsum percutiorem transmutarunt, Longinum vocantes*. So *Caſaubon*, *ο κριτικό ταῦ*, in his sixteenth exercitation against the Cardinall ; *de hoc Longino Cap. 95.* *apud veteres ne gry quidem. In commedia Christus patiens, con- versi Centurionis sit expressamentis, sed nullus ibi Longinum me- moratur, sed τὸ λόγχη, i. e. à lancea, ita dicitur.* There was a soldier of that name, that suffered under *Diocletian*, as the *Martyrology* informes us ; but this is not hee. And yet it may be probable, that on him the former Legend was first grounded ; and so affabulated to the other by some ignorant, who were misguidied by the name. Which *Meta- morphosis* knight well be, considering the quality of the time in which the Legends were composed, without any miracle.

(3) All this we grant, and this is nothing to the prejudice of our *St. George*. The Popes have beeene too prodi-

gall in bestowing that divine and heavenly title. What then? Therefore shall they which were exalted to that honour, in the common suffrage of the Church, before the Popes usurped this power, bee presently degraded? This were no equity. *Farre be it from us to doe after this manner, to slay the righteous with the wicked: & that the righteous should be as the wicked, that be (I say) farre from us.* This was the argument of *Abraham* in the behalfe of those few good and godly men which were in *Sodom*: and such an argument it was, that God Almighty (could not, I will not say, but sure I am he) did not answere; but by yeelding to it. *Hector Bo-
stius*, and the Author of the *British History*, have made a Ca-
talogue of divers Kings; which I perswade my selfe had ne-
ver any being, unlesse in their conceits that made them; and yet it cannot bee denied, but there are many passages in both those stories, worthy credit; and many Kings, whose acts and beings are nor questioned. It was an hea-
venly iustice in Almighty God, *not to destroy the righteous with the wicked*: but to be willing to reprise that great and populous City of *Sodom* from destruction, for the sake on-
ly of ten just and vertuous persons. How unjust therefore were our judgement, onely because of some few *Larvae*, counterfeit Saints, as wee may call them; to prejudice so many of the true and reall, as curiositie or spleen may call in question.

(4) A second circumstance which makcs the story of St. George suspected, is, that his life, according as it was related in the Legends, which were then common, hath in it many vaine and grosse absurdities; and some such actions fathe'd on him, as might farre better in appearance, sort with a Saint in *Ovid*, than in the credit and beleefe of holy Church. An accusation, which wee will not plead to, unlesse in saying *guilty*; nor will the learned Papists traverse the enditement: So that we have on all parts, *confitemem-
us*, a plaine confession of the fact. The learned and judi-
cious *Ures* plainly tels us, with what great grieve and sor-
row he did commonly complaine unto himselfe, when he
considered with what care and faithfulness the acts of *Han-
nibal*

ribal and Alexander were committed to posterity: *At vero Apostolorum, Martyrum, deniq; Divorum nostra religionis, maximis tenebris farè ignorari: When in the meane time, the acts of the Apostles (understand those written by Abdias Babilonius and the like) those also of the Martyrs, and other Saints acknowledged in the Christian Church, were even quite lost amidst the darke and cloudy fogs of ignorant Superstition.* Much also to this purpose the Complaint of Melchior Canus, an honest man as I conjecture, if ever any was of S. Dominicks Order. *Dolenter hoc dico, multo severius à L. II. c. 6.*
Laertio vita Philosophorum scriptas, quam à Christians vitas Sanctorum; longe, incorruptius & integrius Suetonius res Cesarum exposuisse, quam exponerint Catholici, non res dico Imperatorum, sed Martyrum, Virginum, & Confessorum. I speak
 " it to my gries (saith he) that the Philosophers have had
 " their lives more perfectly digested by *Laertius*, then the
 " Saints theirs by Christians; and that *Suetonius* hath re-
 " corded the lives and actions of the *Cesars*, with more in-
 " tegritie, then wee have put in writing, I say not those of
 " Princes, but even of Martyrs, Confessors, and saered Vir-
 gins. Nor doth hee stop here, but tels us presently of those
 fabulous and idle writers; *Ecclesia Christi cùm nihil utilitatis attulisse, cum incommodeationis plurimum:* That they not onely
 brought no profit to the Church, but a full measure of discredit. A thing which might be easily exemplified in their St. Christopher, St. Dennis, Hippolitus the Martyr, and in whom not, that ever fell into the hands of any of the Legends: but what need further proofe when wee have confession?

(5) Three things there were, which might induce the Writers of these darke and superstitious times, to prosecute this veine of writing: not to say any thing of that which is objected commonly, viz. that they intended only, *aut quæsitiones, aut errorum*, cyther their owne profit, or the peoples ignorance. Of these, the first might bee a purpose, pious in the opinion of that age, by setting out the Histories of the Saints, with fayned miracles, and wonders which they never did: to gaine upto their shrines more multitudas of people;

De civit. Dei
lib. 3. cap. 4.

De trad. Dis. l. 5.

Loc. q. supr.

Canus loc. Com.
lib. 11. cap. 6.

people, and a greater credit, and perhaps a noble emulation. And this in imitation of those ancient *Heroes* among the Gentiles; who therefore did derive their pedigree from Heaven, that so they might more constantly bee prompted to Heroicke undertakings. *It eo modo animus humanus velis divina stirpis fiduciam gerens, ros magas aggrediendas presumat audaciam, &c.* As S. *Augustin* hath it out of *Varro*. Possetis'd with which conceit, they so composed the lives and actions of the Saints, as *Xenophon* his *Cyrus*, or as *Virgil* his *Eneas*; though somewhat more incongruously: not so much writing what they did; as what they thought most proper for such Saints to doe; and what they wil'd were done. *Nam que de Sanctis scripta sunt, præter pauca quædam, multis fædata sunt commentis, dum qui scribit, affectu suo indulget; & non que egit *Dixi*, sed que illæ egisse cum vellet, exponit, &c.* So *Vives* in the place before alledged. The second, was a kinde of indiferetion in the choyce of argument; while such as onely medled in the Histories of the Church, chose rather to collect together, what ever fables or prodigious Acts had beeene reported: than that they would be thought to leave out any thing, which they had met with, eyther in discourse, or reading. This wee haue touch'd at once already; nor will I more insist upon it, than in relating that of *Canus*: viz. *Gravissimos aliquando viros, præterim in prodigijs describendis sparsos rumores excipisse, & scriptis etiam ad posteros retulisse.* The last might bee a purpose, to relate such passages, with which they saw the common people well affected; and which had found already some good acceptance with the *Vulgar*: who for the most part are delighted with strange reports, and matters above ordinary apprehension. *Signa itaque nonnulla & prodigia Sancti quoque memoria prodiderunt, non quo ea libenter credidissent, sed ne deesse fidelissimæ votis viderentur.* And in the words immediately before; *Quod vulgus sentiebant non tantum ea facile miracula credere, sed & impense flagitare.* So that wee may affirme it well of those *Church-Historians*, what the *Comedian* tells us in his *Prologue*, of himselfe.

Pœta.

Poeta cum primis animis ad scribendum appulit

Ter. in Andr.

Id sibi negotijs creditis solam dari;

Populus placenter, quas fecisset fabulus.

Thus Poets when they first their mindes applye,

In looser verse to frame a Comedie :

Thinke there is nothing more for them to doe,

Than please the people which they speake unto.

There is another reason, which perhaps might well bee added ; which is, these large and eloquent Orations, made in the annuall commemoration of the Saints departed : wherby their Acts and vertues were set foorth by all the strenght of Oratory. This *Livie* makes to be a cause, why the precedent acts of the noblest Romans, came so corrupted to his hands : and this wee may apply in our present argument. *Vixit anno memoriam funebris lantibus reor, falsisque Decad. 1.1.8,*
imaginum titulis ; dum familia ad se quaque famam rerum gestarum, honorumque, fallente mendacio trahunt. Where wee may note, that one occasion also was, *false images*, or rather false inscriptions on their Images : the flattering deceits of Pictures and the *Carver*: *Indecerte singulorum gesta, & publica monumenta rerum confusa, nec quisquam equalis temporibus illis scriptor, quo satis certo auctore stetit.* So the Historian.

(6) To remedy this mischiefe, in which the Church and Saints had so long suffered ; it was given out, by *Aloysius Lippomanus* then Bishop of Verona, that hee would undertake the lives and stories of the Saints ; and write them so, as both the Church and they might be free from scandall. This *Canis* tells us, was exceeding hotly talked of at the *L. 11.6.* *Trent Councell*: but withal he tells us this, *Sed hanc misi adhuc v. lere non licet*, That it never was his lucke to see it. Had he beeene yet alive ; he might perchance have seen what *Lippomanus* hath perform'd ; but how farre short of his owne boasts, and the great expectation of the world ; is easie to be seene by any of his Readers. He hath indeed done somewhat in it ; and *Bellarmino* his friend (who stiles him *vir*

De script. Ecclesiast. gravissimus, a Reverend man) affirmit that he hath done it, Presb. Ach. (as indeed sometimes he doth) *exprobatis auctoribus, out of approved and trusty Authors. But certainly Chomistius hath more nearely hit the marke than any other: by whom we are informed, that almost all which had beene done by Lippomanus in this argument, was but the publishing of the former Fables of the Legend, under the names of ancient writers; bestowing on them onely a new dresse, and a fayrer Title-Page. Canque aurea quondam Lombardica historie fabella, tots jam mundo faveant; novo artificio sub pretextu quasi veterum & Grecorum, eadem fabula à Lippomano & Sunrio, quam antea properatores explosam putant, rursus in theatrum adseritur.* So he; and for the generall, I perswade my selfe, he hath not wrong'd them: although in this particuar of St. George, they have not deserved it. For whereas Lippomanus hath delivered us the story of our *Martyr* in two peeces; one written by *Pascretes*, as they tell us, the other done by *Metaphrastes*: of that ascribed to *Metaphrastes*, there is no question to be made, but it was his doing. And for *Pascretes*, if that were his name, the history entituled to him, is extant in an old Greeke Manuscript, in the Library of *Oxon*, but of these Authors, more heereafter.

(7) By this we may perceive, how great a roome uncertaine, and sometimes prophane relations, have taken up in Ecclesiasticall History: that part thereof, especially, which treateth of the Lives and Acts of Saints and Martyrs. A thing which might the more be wondred at, if the affayres of State, and secular occurrences, had not a little also of the same leaven, moulded with them. *Livie afflures* us, that the affayres of *Italy*, before the walles of *Rome* were layed, *Poeticis magis decora fabulis, quam incorrupcis rerum gestarum monumentis tradebantur*; Were more set out by fabulous traditions, than any warrantable evidence of truths. *Gellius* is bold to give *Herodotus*, whom *Tully* calls *Historie Patrem*, the title of *Fabler, (Fabulator)*: *Fl. Vopiscus* more tartly, as more generally, *neminem Historicorum non aliquid mentiriens esse*; that there was never any History without some falsehoods. What then? Is therefore all false, which

In Proem.

Not. Att. 1.3.

wg

we find in *Dionysius* of the Kings of *Alba*? Or shall we think that *Xerxes*, and the other Persian Kings never made any expedition into *Greece*? Or that no credit may bee given unto prophane and civill stories? This were a courle, not only to make question of the times before us, whether we had Grandfathers or not, or any Ancestors: but also to instruct posterity to make like doubts of us, and of thole publique actions which are now upon the stage. *Aeneas* is not therefore to be thought a Knight of Faery Land, the issue of an idle braine, a fiction, or *non ens*, because the Poets have express'd him with some additions more then reall. Nor may wee thinke that there was never such a Towne or Siege as that of *Troy*; no *Priamus*, no *Agamemnon*, no *Achilles*, because the Father of the *Muses*, *Homer*, hath made more of it in his most accomplisht Poem; than may perhaps agree in al the parts & members of it, with the truth of Story. It is reported by *S. Gregory of Tours*, that *Dionysius* Bishop of the Parisians; the now St. *Denys* of the Frenchmen, as I take it, (for I beleieve not that their *Denys* was the Areopagite) did suffer Martyrdome under *Decius*. *B. Dionysius Parisiorum Episcopus, diversis pro Christi nomine affectus paenit, presentem vitam gladio imminentem finivit*; as he there hath it. This I perswade my selfe wee may beleieve without much danger, although wee give at all no further credit to the Legend: where we are told how farre he ran after his Execution, having his head betweene his hands. And we may well beleieve that *Simon Eyre* was Major of *London*; that *Crispin* and his brother *Crispianus*, were both Martyrs, which is true in Story; although we credit not those things which are reported of them, to the honour of the Gentle-craft forsooth, in idle Pamphlets. But what need more be said? Hee that condemnes the histories and lives of Saints, because of some untruths which are extant in them, may by the same reason call in question all antiquity, and make some scruple, whether or not, there ever was a time called *Yesterday*. *Denomination*, according to the rules of *Logicke*, takes after the more sound and excellent parts of the thing to be denominated: and therefore wee should rather judge

those stories to bee true, because of many certaine truths ; than reckon them as false, because of some suspected falsehoods which are noted in them.

(8) For proofe of which, and that the intermixture of vaine fables ought not to be a prejudice to the truth of Story ; wee cannot meet with more faire instances, than here at home. *Polydore* tells us, that the *British Bards* and *Chronicles* had made their *Arthur* not much unlike *Orlando*, one of the twelue Peeres so much talk'd of : the stories of them both, equally fabulous and foolish. *De hoc (Arthuro) proper ingentes pariter corporis vires, atque animi virtutes, posteras ea ferme predicavit, qua de Rolando memoria nostrâ apud Italos decantantur.* And to that purpose *Malmesbury*, *Hic ille est Arthurus de quo Britonum nuga hodieq; delirant.* *Caxton* hath made a volume of his noble *Acts*, and of the *Acts* of his so memorated Knights of the *Round Table* ; collected out of all the vaine reports which the world made of him. And in the *Spanish Romances* it is delivered, that after his great battell fought with *Mordred*, hee was turned into a *Crow*, and that he is expected daily by his people ; and that for this cause, *England* is so full of *Crowes* ; it being of a truth (say they) that since that time, no *Englisshmen* durst ever kill them. What then ? Shall wee conclude that therefore there is nothing true of *Arthur* ; that therefore there was no such man ? or that he was a *larva*, a fiftitious person, an *idol*, or a *tragelaphus*, as they have pleased to call *S. George* ? This were to vilifie the credit of our best Historians, who tell us of twelve notable and famous overthrowes which he gave the *Saxons*. This were to frustrate altogether that ample testimony given of him by the Monke of *Malmesbury* aforesaid ; who calls him the support and stay of his expiring Nation. *Dignus plane (saith he) quem non fallaces somniarent fabula, sed veraces predicarent historie : quippe quis labantem patriam diu sustinuerit, infractisq; civium mentes ad bellum acuerit.* The like may also be affirmed of *Sir Guy of Warwick*, whom in our English Pamphlets we have made enamoured of a faire Lady named *Phillis* : For love of whom (or rather upon whose displeasure) he became a Knight adventurer ;

Hist. Angl. I. 3

L. 1. de gestis
Angl.

2. v. 41. supr.

venturer ; famous in forreigne Countries for his brave exploits against the enemies of our Religion : not to say any thing of the *Dun-Cow* of *Dunsmore-beath*, and others of that nature. And yet for certaine, such a man as *Ghy* there was, a noble Champion of the *Englis* against their enemies the *Danes* : and of eternall memory for his fight and vanquishment of the Giant *Colebrond*. This *Camden* testifies, and with him others of our Antiquaries ; no friends to fond traditions and ungrounded fables. Thus have they also dealt with *Beavoye* Eare of *Southampton*, at the coming of the *Normans*. *Vir bellica laude florentissimus*, as *Camden* calleth him, Camd. in Belys. a man of rare abilities in the arts of warre ; and one that gave the *Normans* a great overthrow in the battell of *Cardiffe* anno 1070. Yet look upon him in those idle Rhythmes which are extant of him, his many victories upon the *Saracens* ; his prosperous loves with the Lady *Iofian*, the *Soldans* daughter ; his fight with *Ascapart*, and the entertaining of him for his Page ; his good Horse *Arundel*, from whence the ancient Castle of that name, must needs bee call'd so ; and other such like follies : and then what shall wee finde in the whole story but infinite absurdities ? So true is that of *Camden*, *Dum Monachi fabellis filii, & communitijs, (Beau-
vum hunc) suadant celebrare, fortissima ejus facta crassis
occultarant tenebris.* And to this purpose *Milles* in the *Ca-
atalogue of Honour*. This is that *Beavoye* of *Southampton*,
“ whose valour was so great, that the Monks thought they
“ could not extoll him sufficiently, unlesse they besmeared
“ his praises with fictions and fables. The like may also bee
affirmed of *Charlemagne*, and the twelve Peeres, and others
so much celebrated in the ancient *Romances* ; that they
were Counterfeits and *larvae*, and what not : if so be that
kinde of realoning be of any force against S. George.

(9) As little able are the vaine dreames and practises of *Heresickes*, to beare downe the truth, as are the fictions of the *Legendaries*, or such traditions as have found acceptance with the *vulgar*. It is conceived that *Peters* *travailes*, or the *Itinerarium Petri* ascribed to *Clement*, was composed by *Heresickes* ; certaine it is, that it is branded in *Gelasius* *Canon*,

Canon, for Apocryphall. Yet questionlesse, this were an Argument not worthy any answer, but contempt and laughter; should any hence inferre, that therefore St. Peter never crois'd any Seas, or made any journeyes for the enlargement of the faith. Pope *Leo* is reported in the Golden Legend, to have beene an *Arian*; and to have borne great stomacke against S. *Hilary of Poitiers*, for his *Orthodoxie* which likely, was devised of him by the *Arians*, for the reputation of their cause. But I should reckon him of more Faith, than Charity, that would beleefe it on such weake and faulty grounds. In like maner: The Fathers of the sixt Councell of *Carthage*, among whom was Saint *Ansfin*, found by much industry and search, that they of *Rome*, for the advancement of their pride and affected tyranny, had falsified the Canons of the Great Councell held at *Nice*. Should therefore they have publiquely abjured that famous Councell? Or judge the whole Hereticall, because one passage of it was corrupted? This had beene such a maner of proceeding, as might have made those Reverend Fathers, for ever odious, and their memories condemned in all publike monuments. They therefore made enquirie at *Alexandria* and *Constantinople*, for the true Canons of that Councell: and having found them out, without impeaching in the least manner, the honour of that famous *Synod*, returned such answer to the Pope, as his fact deserved. This also ought to be our method in the examining of Stories; not to suspect, and much lesse to condemne the wole, because of some one part corrupted and unsavory: but rather to cut off the part infected, and to cast it from us, *ne pars sincerarabatur*; that so it be no prejudice or danger to the rest of it, which continueth sound. So shall wee perfectly make good that saying of St. *Paul*, commended to us in this present businesse by *Gelasius*: viz. *Omnia probate, &c. Tria all things, but hold fast that only which is good.*

(10) To draw unto an end, and to applie this whole discourse unto the present argument, we conclude it thus. Suppose St. *Longesse* to be false, and counterfeit, (not to say any thing of those, who are suspected onely, but not so probably

probably convicted of the like intrusion :) and that the Pope hath beeene too prodigall of those Celestiall honours, of which he hath usurped a disposing power. Yet this, as I conceive it, no prejudice unto Saint George ; who was acknowledged for a Saint, before the Popes usurped that lawlesse power, of doing any thing in Heaven : before those Counterfeits (if such they be) had any place, in the common Calendar. We grant, that many of the lives of Saints, are fabuloously and vainly written; and that scarce any of that sacred company hath suffered more extreamely in the ordinary *Legends*, than our blessed *Martyr*. But yet wee cannot yeeld, that therfore there was no such man, because his *Acts* are misreported. Were this an argument of force, we must not only empty heaven of many of its *Saints*, but must correct our *Chronicles*, & raze out many of those famous Princes which are mentioned in them. How much more equall is the resolution of *Du Moulin*, touching St. Francis of *Affise* Reff. ad Cards in *Italie*, the Founder of the *Friers-Minors*, called vulgarly, *Peron*, *t.7. c.5.* *Franciscans* : which is, that he doth verily beleeve, that such a man there was, though in his *Legend*, many things are attributed to him, voyd of sense. *Nous ne doutons point*, que *Francoys d'Affise, inventure et Patron de l'ordre des Cordeliers* (so the French call them) *n'ait eſte*. *Mais sa Legende, & les Chroniques de St. Francois, luy attribuent mille actions destinées de son commun*. So hee, and these his words are next in order unto those, where he accuseth our Saint *George* of *Arianisme* : from which, by this his owne rule, (so soore did hee forget himselfe) we may most easily acquite him. And last of all, we grant that many of the lives of Saints have been abused by *Heretickes*; and that *S. George* hath suffered from them in his *History*, as much as any : but yet we must not yeeld, that therefore he was such a one, as *Heretickes* have trifled of him. It is confesseid by Doctor *Reynolds*, one of the greatest adversaries of *Saint George*, that many of the Saints had beeene thus injured : and that *Gelasius* therefore might more easily be deceived, in giving credit to the *History* of this our *Martyr*. *At vero progressu temporis passio Geor- De Idol. Rom.* *gij à se et a soribus eius composta, menses sic se ferunt*, ut *Gelasius lib. 2 cap. 5.*

etiam,

etiam, tametsi fraudem hanc olfaceret, ipsius putaret nihilominus sanctum fuisse Martyrem: nec sine probabilitate, quandoquidem aliorum qui vero Sancti extitissent, passionis, similem in modum ab hereticis mendaciter scripta essent. If so, then either was *Gelasius* a very dunce, that could not see so farre into the couzinage of his owne times, as Doctor *Reynolds*: or else St. *George* was most unlucky, to have his *Story* onely questioned; and all the rest, no leise suspected, passe for currant.

CHAP. V.

(1) Undoubted truths the ground of fabulous reports. (2) The priviledge of two French Churches, and the Fables thence arising. (3) The Barons case of Gascoyng. (4) Saint Georges killing of the Dragon how farre it may be justified. (5) The Portraiture of Constantine. (6) The Order of the Dragon, and of Saint Michael. (7) Saint George how pictured commonly: and what it signifieth. (8) The memorable story of Saint Georges Horse. (9) The picture of Saint George how made a fable: and by whom. (10) The entertainment of it in the Church of Rome. (11) The reformation of the Mass. (12) A finall answere to all those on the part of Calvin.

(1)



Hus have we made reply to such generall arguments, as might bee urged on the behalfe of *Calvin*, against the story of Saint George: as namely, the vaine and fabulous tales which are frequent of him, and extant in his *Legend*; the dreames, and practises of Heretickes, by which the lives of Saints have beeene corrupted, and that unlawfull power which they of *Rome* have to abused, in filling of the *Calendar*, with wicked men, and fained persons. Wee next descend to that particular exception, which is made against him; viz. That so much celebrated act of his encounter with the *Dragon*: which being not upon record in true antiquity, hath made some thiake, that *Perseus* in the *Poet* hath onely changed his name; and by the change, possessed a place among the Saints. To this, we have already answere in the generall: and in particular, reply; That true indeed it is, no such exploit of his, as the encounter with the *Dragon*, is to bee found in true antiquity. Yet we must say withall, that true antiquity doth give us such a ground of this report; as may perhaps a little qualifie the boldnesse of the *Legenderie*, though

though not quite excuse it. The tale of *Perseus*, hath some good ground in truth of story ; although expressed Poetically, and with liberall additions : so also hath the *Fable of Medusa*, and her enchanting hayres ; than which almost nothing leise probable. What fiction more unlikely than the tale of *Phaeton*, and that great conflagration of the world by his presumptuous undertaking of his fathers *Chariot*. Yet *Bergomensis* and other Authors of good credit doe report ; That under an *Egyptian* King so called, a great part of the world was destroyed by Fire, and such a generall heate and drowth upon the rest,

*Ut neg, quas posset terris inducere nubes,
Tunc habuit; nec quos, cato dimitteret imbres.*

That *Love* for wasted clouds did seeke in vaine,
To shade, or coole the scorched earth with raine.

In like manner, as dealt the ancient Poets with such passages of story, as were most serviceable to their purpose : so dealt the *Legendaries*, which are *Church-Poets*, with the lives and history of the *Saints*. Something there was which they had heard of, which might occasion them to ramble from the truth ; and please themselves in their owne inventions : wherein, as commonly the people reported fabulously of true matters ; so they, the *Legendaries*, extoll'd those fables, as a truth.

(2) Two fairer instances of which, we can hardly meet with, than two especiall privileges of two Churches in the Realme of *France*, and the vaine fables thence arising. At the first entrance of a new Bishop into the Bishoprick of *Orleans*, he hath a privilege of setting free any one prisoner of the *Goale* ; for what great crime soever hee doth stand committed. A privilege conferr'd upon them (as *Du Chesne* hath told us) first in the person of *St. Aignan* once Bishop of this City ; for his exceeding paines and care in the defence thereof, against *Attila the Hunne*. But if we will believe the people, and the ordinary fables which are grounded

ded on it, we must take it thus. At the first entrance of St. *Signan* into the Towne, hee made request to *Agrippinus* then Gouvernour, that for his sake hee would set open all the Goales, and release the prisoners : *Ut omnes quos pro variis criminibus penaliter carcer detinebat inclusos, in suis introitibus gratiam reddoret absolutos* ; saith the latter story. Vpon deniall of this suit, a stone falleth presently upon his head ; from whence none knew, but as it was conceiv'd, from heaven : wounded and terrified wherewith, hee grants the Bishop his desire, is suddenly made whole ; and ever since the Custome hath continued in full force and vertue. In like sort, the selfe same priviledge was granted by King *Dagobert* the first (hee began his reigne anno 632) unto the *Canons* of the Church of *Notre Dame*, in *Roan* of *Normandy* : *Andre du Chefne Antiq. 1.7.62.*

and since confirmed by his successors. A priviledge confirm'd upon them, as that age and the rest that followed were prone to superstitious bounties in memory of *S. Romanus* (whose Festivall is here observ'd with all solemnity upon the 23 day of October) not long before Archbishop of that City. But if wee will beleieve the people, and the common fables, we must take it thus. There was a poisonous Dragon which had done much harme unto this Province, whom they had tried by many meanes to make away, but none prospered. At last, St. *Remain* then Archbishop of *Roan*, accompanied with a Murderer, and Theefe, whose lives were forfeit to the Law, undertakes the enterprize. Vpon the first sight of the Dragon, the Theefe according to his custome stole away : the Murderer more hardened in his trade, goeth forwards with him. To make short worke, The Dragon layeth aside his fury, and patiently submits himselfe unto that godly Prelate : who binding him about the neck with his stole, or tippet, delivereth him unto the Murderer, and leades him prisoner unto *Roan*. This wondrous accident is said to happen on an *holie Thurfday* : and that St. *Audoix* or *Owen*, who next succeeded in that Church, in memory thereof obtain'd this priviledge ; that from thence forwards the *Chanons* of *Our Ladies*, should every *holie Thurfday* have the releasing of any Murderer,

derer, whom themselves would choose. I say of any Murderer ; Theeves not being capable at all of any mercy : because (say they) the Theefe which was to have attended in that service, stole away.

(3) So farre the story, as I was told by mine Host at Roan : but for the priviledge, it is still in practise, and famous by a great, and memorable triall, not long since hapning ; related to me by a Gentleman of good account, and a practitioner in the *Parliamentarie* Court in that City. The case is this. Not much above some twelve yeeres since, a Noble-man of *Gafcoigne* took occasion to kill his wife ; which done he fled into *Normandie* : and having first acquainted the *Canons* of the Church of *Noſtre Dame* with his desires ; put himſelfe to the ſentence of the Court, and is adjudged unto the Wheele. *Ascension* day immedately comming on, the *Canons* chalenged him for theirs : and the chiefe *Judges*, according to the custome, caused him to bee delivered. But on the other ſide, it was pleaded by the *Normans*, that the benefit of this priviledge belonged only to the Natives of that Province ; and they pleaded with ſuch violence, that the poore Baron was againe committed to his irons, till the *Qu. Mother* had wooed and wonne the people, *pro ea ſaltem vice*, to admit of his reprivall.

-(4) This ſtory of St. *Romains* Dragon, in which there is no paſſage true ; conducts me on, unto St. *George* ; of whose encounter with the Dragon there may be ſomewhat ſaid to qualifie the matter ; though not to juſtifie it altogether. For by the *Dragon* if wee understand the Devill, that old malitious *Serpent*, (*τὸν ὄπιν ἀρχέγονον*, as *Ignatius* calls him) and by the combat betwixt our bleſſed Martyr and that Monſter, thofe many ſnares and baites which by the Devill were provided to intrap him : we may ſoon find how and in what respect St. *George* his fighting with the *Dragon* may bee juſtified. An expoſition of that fabulous text occurring in the Legend, not forced unnaturally ; but ſuch as doth agree, as with the truth of ſtory, ſo also with the words and meanings of ſome Authors, which have written of our Martyr. Certaine I am that *Metaphraſes* in an *Encomion* or

Anniversary Oration, made in the memory and commendation of our Saint, doth not allude unto it only, but affirmeth it. For thus that Author, speaking of those severall baites which had beene laid for the inveigling of this blessed man of God; *the kingdomes of the world, and the glories of them*, the frownes and anger of the Prince, the terrors both of death and tortures: speaking I say of these, and how that all of them, and other the devices of that old *Serpent*, were by that noble Champion frustrate and deluded; hee concludes it thus. *Licebat igitur videre astutissimum Dracōnem, adversus carnem & sanguinem gloriari solitum, claiming, & se efferentem; à juvēne anno illūsum, & ita depeccatum aq[ui] confusum, ut quid ageret non haberet.* So hee: and this perhaps might give the hint to that report of his encounter with the Dragon. Which I the rather doe beleeve, partly upon the credit of the Author called *Discipulus de tempore*, *In festo S. Geor.* who reckoning up the severall priviledges of St. George, makes this the second, that he had killed the Dragon, i. e. the Devill: *secundò quod Draconem vicit, qn̄ significat Diabolus.* But I am moved hereto more specially, because *Lib. de festis.* *Hospinian* having in briefe related the constant sufferings of our Martyr, concludes at last, that such his noble constancy was the occasion of that fable which after was reported of him by *Iacobus de Voragine*, touching the killing of the Dragon. For so *Hospinian*, *hac autem illa constans & fortitudo invicta fabula isti locum dedit, qna legitur apud Iacobum de Voragine, &c.* And this may also seeme to be intended by *Hermannus Schedel*, in his work entituled *Chronica Chronicorum*; where he doth joyne together the Martyrdome of our St. George, and his encounter with the Dragon; both as it were one act or undertaking, *Et velut alter Curtius Etas/extra Romanus, vel Codrus Rex Atheniensium, pro patrie liberatione pag. 240.* *se se introgacioni ad Draconis occisionem, & martyrii tolerantiam, dedit: as he there hath it.*

(5) For further prooef of which, and that this exposition on that fabulous text, as before I call'd it, is not unnatural-
ly forced, but suitable unto the truth of story; and in all likelihood agreeable to their intents, who gave the first

hing, and occasion to the fables in the Legends : let us behold a while the portraiture of *Constantine the great*, erected in the same figure in a manner, and to the same intent and purpose. Of him wee need not make report, how great a victory he had against that enemy of mankinde, in his promoting of the faith ; and ruining those Heathenish Temples consecrated to impiety and the Devil. After which glorious conquest, and the establishing of true Religion in all the quarters of his Empire ; *εν γραφης εὐνοοῦντο πίνακας*, &c. hee caused his portraiture to bee erected up on high, in a faire table for that purpose, and at the entrance of his Palace, that so it might be obvious to the eye of every passenger. Over his head the Crosse, that venerable signe of mans redemption : and underneath his feet, that great and working enemy of man, the Devil, cast downe into the lowest deepes, under the figure of a Dragon. *Τὸν δὲ ἐχθρὸν*
καὶ πολεμον τὴν Σῆρα, ἣν ἐκκλησίας τῆς θεοῦ θεατὴν Αὐτὸν πολιορκήσαστα τοπαννιδόν, καὶ βασιλεὺς φερόμενον, ποιήσας εὐράκοντα μωρόν.
 The reason why hee caused himselfe so to bee portraied, to shew, no doubt, how great and notable an overthrow hee had given the Devil : but why hee made the Devil in the likenesse of a Dragon, was in allusion to the Scriptures, where he is call'd a Serpent ; and in the *Revelation*, more particularly, a Dragon. So witnesseth *Eusebius* in the words immediatly following, *εράκοντα γὰρ αὐτὸν* (the Devil) *καὶ οὐρανὸν, εν προφητείᾳ δὲ βιβλίοις αἰνιζόμενον τὸ λόγιον.*

(6) To the same purpose also, and on occasion not much different, at the least as he conceived it, did *Sigismund* the Emperour, and King of *Hungary*, erect an order of Knighthood, which he entituled, *Of the Dragon*. He had bin fortunat in many several battels against the greatest enemies of Christ, the *Turkes* : and he had also laboured with much diligence to ruine and suppress the *Hussites*, the greatest enemies of the Roman Church then being, of the which hee was *Protector*. This last, not onely by persecutions privately, and force of arms in publique ; but by procuring the two Councels of *Basil* and *Constance*, to bee assembled ; where the poore *Hussites* were condemned, their cause un-

heard ;

*Euseb. de vita
Constant. l.3 c.3*

heard; & the chiefe Patrons of their cause adjudg'd unto the fire. Proud of his fortunate successe in these great enterprizes, he instituted this his military order of the Dragon; so called because his Knights did beare for their Device, *a Dragon falling headlong: pour tesmoigner que par son moyen le Schisme et la heresie, Dragons devorans de la religion, avoyent esté vaincus, et supplantez.* And this (saith he that made the book entituled *Les estats du Monde*, translated since by *Grimston*) to testifie that by his meanes, the Dragons of Heresie and Schisme, which otherwise had destroyed religion, and devoured the Church; were vanquished and supprest. Much like to this in the Device, is the French Order dedicated to Saint Michael, instituted by King Lewis the XI. not long after, anno viz. 1469. Vnto the collar of which Order, there is fastned the picture of S. Michael the Archangell, combatting with the Dragon of the infernall deepes: *au reaque imagine S. Michaelis Draconem infernalem proster- nentis, pellus insigniente.* So saith *Hofpinian*. But this in refe- *De origine Mo- narchie. l. cap. 59.* rence rather to the encounter of St. Michael with the Dragon in the *Apocalypse*.

(7) With these the portraiture of *Constantine* above mentioned, and the two military Orders of S. Michael and the Dragon; St. George, as hee is commonly expressed in picture, holdeth good proportion and correspondence. His picture, as in the present times we use to draw it, but *ab initio non fuit sic*, it was not thus from the beginning: For I have read it in the life of *Theodorus Syceotes*, commonly called *Archimandrita*, or *Chiefe-Abbot*, borne in the time of the Emperour *Justinian*: that then S. George was only pictured as a faire young man richly arrayed, and of an hayre somewhat enclining unto yellow. For so *Elpidia* doth describe him in the relation of her dreame, to this her Grandchild *Theodorus*, as *Surius* tels us, out of one *George* a *Priest*, the Scholler of this Abbot. *Uidebam, filii mi dulcissi- me (these are old Grandams wordes) adolescentem valde for- mosum, splendidis vestimentis ornatum, au reaque fulgentem co- ma;* & *illi similem, quem pro S. George in ejus historia cerni- bus.* Thus was hee pictured anciently. But in the mid-

die times, he was presented to the common view more like a man at armes, mounted upon a Courser ; a young maid kneeling by him, and a fierce Dragon thrust through with a Speare, gasping for life : just as we see him painted (but that there is no mention of the yong maid) on our common Signe-posts. A picture which in the darker and more ignorant times, was thought to represent that story which was then published in the Legend ; and which, since it hath beene otherwise resolved by the learned of both parties, that it did only represent some mystery or allegory, hath not a little exercised their wits and fancies. *Perkins* will have it (as before we noted) to bee in former times a representation of our Saviour, who vanquished the Devill for the deliverance of his Church ; in which conceit many Divines had concurred likewise, which wee then noted also out of *Charles Stephanus*. *Baronius* doth conceive it to bee the picture of some State or Country petitioning (according to the custome of those times) the ayd and helping-hand of so great a Saint against the violence of the Devill. *In virginie n. illa typus exprimitur (more majorum) provincie vel civitatis alicuius, que adversus diabolus vires tanti martyris imploret auxilium.* *Villavincensius* and *Hyperius* have applied it to the civill Magistrate, whose principall endeavours ought to aime at this, that they defend the Church from the covetous tyranny of the Oppresour, the old Serpent. Doctor *Reynolds*, as he preferres this last conceit before that of *Baronius* ; so doth he seeme to prize his owne, both before this, or any other. With him the meaning of the emblem (or picture emblematical) must bee this ; that all true Christians, whom the Apostle calls Gods husbandry, might learne hereby how much it doth concerne them to make warre against the Dragon, and to destroy him with the sword of the Spirit. *Vt sciant omnes Christiani, quos regnatur Dei appellat Apostolus, I Cor. 3. milstandum fibi adversus Draconem, Apocal. 12. enique Dei gladio confadiendum;*

*Prælein A.
pocr. 155.*

L. I. c. 5. Sect. 22 So hee in his *prælections* on the *Apocrypha* ; and the same words almost, repeated in his book *de Rom. Idololatria*. For my part, I rather choose (for why in such variety may not I also

also assume the liberty of conjecture) to make it, at the least in part, historicall ; as being thus contriv'd of purpose, in those times, and by those men which most affectionately were devoted to our Martyr, to publish to posterity how bravely he refelled the Devill, how constantly hee persevered in the profession of his faith ; the whole Church praying with him, and kneeling (like the Virgin) by him, in that holy action ; that God would give him strength to subdue that enemy, the Dragon. Any, or all of these may perhaps bee tolerable ; and so no question but they are, as conceits and fancies : without the least prejudice to the truth of story. Historicall truths (the substance still remaining what at first it was) are many times, either impaired or improved by fictions, allegoricall applications and illusions. Examples of the which are infinite and obvious, but none more notable then the frequent allegories made upon Paradise by the Fathers ; which yet conclude not any thing against the locall being of it.

(8) How long the picture of St. George hath beeene commended to us in this Knightly forme, I cannot easily determine ; only I will be bold to say, that it is not very moderne, or of small standing in the Church, as may bee gathered out of the History of *Nicephorus Gregoras*. This Bellar. de Scrip. Eccles. Author was by birth of *Greece*, and wrote the History of that declining Empire ; beginning at the yeere 1200, and ending it anno 1344, about which time it is conceived, that he was gathered unto his fathers. In the eighth booke (hee wrote eleven in all) there is a memorable story of S. Georges Horse ; which for the rarenesse of it, and that it is so proper to the cause in hand, it shall not grieve me to relate, nor any Reader to peruse. *Primo Quadragestme Sabbatho, cum postribus orthodoxorum Imperatorum & Patriarcharum proclamanda esset memoria, tum quoque Theodorus Logotheta generalis, à vespere ad nocturna sacra illa de more accessit. Media vero sub nocte, usciam, et doξολογiam audiente, quidam ab Imperatore, adeo, novum illi nancinno apportans, &c.* On the first Saturday in Lent, the Commemoration of such godly Emperours and Patriarchs as had departed in the Faith, being

ing the morrow after to bee solemnized ; it pleased the
 Lord high Chancellour Theodorus (for so on the authority
 of Mersius in his *Graco-Barbara*, I thinke good to ren-
 der *apostolus* : I say it pleased him) to be present with us,
 according to the custome, at those night-watches. A-
 bout the time of midnight, I standing neare him, and
 hearkning to divine Seruice, a Messenger in all the hast
 came to him from *Andronicus* the Elder, then our Em-
 perour, telling this strange newes, and desiring his o-
 pinion. But now (saith hee) when the Souldiers of the
 Guard, (*Milites Imperatorij*) were going to their rest,
 there was a fearfull neighing, heard so upon the sudden,
 that it made all of us amazed ; the rather, because there
 were not any Horses then about the Court, all of them
 carried in the evening far off unto their Stables. This tur-
 mult not yet quieted, another noise of the same kind, but
 greater then the former, was heard unto the Emperors
 Chamber, who presently dispatchd a Servant to enquire
 into the matter. The servant did as was commanded,
 Sed nibil audivit alind, nisi ab equo in quodam palati parieto an-
 te vicitricia desparas acellum, quem *P. aulus* olim pictor praestantissi-
 mus effinxisset, *D. Georgium pulcherrimum sustinente*, esse edi-
 sum, &c. The servant did as was commanded, but
 heard no other noise than what did seeme to him to issue
 from the picture of a certaine horse, bearing *S. George*
 upon his back ; which *Paul* the famous Painter had
 long since painted on that part of the Palace-wall
 which is close by our Ladies Chappell. This is (saith
 he) the message which I am commanded to deliver, and
 to acquaint you also, that his Majestie desires your pre-
 sent counsell. *Ad hec Logotheta jucarus, Gratulor tibi*
 (inquis) *Imperator fuitros triumphos, &c. quibus auditis, At*
 tu quidem, inquis *Imperator, isto responsu exbilarandi mei gratia*
atus, raro ignorare vixis es: Ego autem dicam tibi. Nam ut pa-
tres nostri nobis tradiderunt, equus iste alias ad eundem modum
hinnyt, cum Baldwinus Latinorum Princeps, a patre nostro pñ-
sue urbem amissurus esset. The Chancellour repairing
upon these summons to the Emperour, found him ex-
, cedingly

" ceedingly disquieted ; and therefore sportively ac-
 " coasting him, I doe my Leige, said hee, congratulate
 " those noble triumphes which the so lusty neighings of
 " St. Georges horse portend unto you. To whom the Em-
 " perour replied, It seemes my Lord, that you of purpose
 " to compose my thoughts, and make mee merry ; will
 " not take notice of the matter : but I am able to instruct
 " you in it. For I have heard upon good credit, that this
 " picture of an horse neighed formerly, as now it did ; just
 " when that Baldwin Emperour of the *Latines* in *Constanti-*
 " *nople*, was beleagured by my father, and the City taken.
 So farre the story. All wee will note from hence, is this,
 that Baldwin mentioned in the History, began his reigne
 anno 1227 ; and that St. George, both in his time, and long
 before, was painted mounted on his Horse ; which is as
 much as I desire, for my present purpose.

(2) Saint George thus pictured, eyther by way of *Hie-*
rogliphicke, as some conceive it ; or of *Historicall representa-*
tion, as I rather should conjecture : it was not long before
 the vulgar, οἱ πόλλοι ἡ γορπικότατος, as *Aristotle* calls them ;
 had improoved it into a *Fable*. And now St. George must
 be ennobled for the killing of a *Dragon*, which hee never
 saw ; and ransoming of King *Nemo*'s Daughter, for in the
Legends there is nothing told us of his name. Just as upon
 the *post-fact*, the *Normans* fram'd that doughty tale of *Saint*
Romanus and the *Dragon* ; or those of *Orleans*, the no lesse
 memorable story of *Saint Aignans* stome. Which being so,
 the people thus affected, by reason of those pictures, which
 did then commonly expresse St. George ; and the compo-
 sers of the *Legends*, willing to countenance those fictions,
 which were already of good credit with the people ; it be-
 came generally received. The rather, because the Author
 of the *Legend*, then in most esteeme, was not of ordinary
 ranke : a man of speciall eminence for his Workes, & Lear-
 ning, Archbishop of a chiefe city in *Italy*, and of good cre-
 dit for a long time together in the Court of *Rome* : I meane
Jacobus de Voragine, whom in this case, the *Cardinall Baro-*
nissus justly blames, for making that an *History*, or a *Fable*

Annot. in Rom.
Mar. Apr. 23.

rather, which was in all Antiquity, intended onely for an emblemme. In nullis enim que recensuimus S. Georgij altis antiquis, quicquam legitur ejusmodi, (viz. the killing of the Dragon, &c.) sed a Iacobo de Voragine absque ulla majorum autoritate, ea ad historiam referuntur, que potius in imagine illa typum exprimunt, &c. And it is also worth our noting, that this invention of the Dragon is proper only to the Latines. For though the portraiture of St. George bee still made amongst those of Greece, as it is commonly with us of the Welerne Churches; yet there is nothing to bee found touching the story of the Dragon in any of their Authors that I have met withall in my present search. All I shall adde is this (which may perchance be else objected) that De Voragine did frame his Legend according to the common fame, and the expression of S. George in common pictures; and not the pictures made according to the fancy and tradition of the Legend. For it appeares out of Nicophorus above mentioned, that this our Martyr had beeene portraited in this fashion long time before the Latines were expulsd Constantinople, which hapned in the yeere 1260. Whereas Iacobus de Voragine began to be of credit, at the soonest, anno 1278, and as it is conceiv'd by others, not till the yeere 1290, which before we noted.

(10) But to proceed, the Legend thus composed, and by such a man, and so agreeable unto the humour of the people; no marvell if it found a willing entertainment in the publicke Service of the Church: so that in tract of time the Legend or historia Lombardica, for so the Author calls it, became a principall part in the Roman Breviary. *Bona Breviariorum pars, quod quidem ad lectiones matutinas attinet, ex Lombardica de sumpta est, licet verbis paululum immutatis.* So saith Wicelini: & we well know how justly he might say it, as in the generall, so also in the particular of St. George. For in an old booke which I have long had in my custody, entitled *Hore B. Mariae, Secundum usum Sarum:* We have this history of S. George, and of his Dragon, thus framed into an Antheme; and as it there appeareth, appointed to be sung on his publicke Festivall; the Antheme this.

O Georgij

O Georgi Martyr inclito,
Te decet laus & gloria,
Prædotatum militia;
Per quem puerilla regia,
(Exists in tristitia
Coram Dracone pessimo)
Salvata est. Ex animo
Terrogamus corde inimico,

Ut cunctis cum fidelibus
Calijungamur civibus,
Nostris abutis fôribus:
Et simili cunctatitia
Tecum simus in gloria;
Nostrag, reddant labia
Landes Christo cum gratia;
Cui sit honor in secula.

George, holy Martyr, praise and fame
Attend upon thy glorious name,
Advanc'd to Knightly dignity;
The Daughter of a King by thee
(As she was making grievous moane,
By a fierce Dragon, all alone)
Was freed from death. Thee we intreat
That in Heaven we may have a seat;
And being wash'd from every staine,
May there with all the faithfull raigne:
That we with thee together may
Sing gladly many a sacred Lay,
The gracious throne of Chiril before,
To whom be praise for evermore.

(11) So was it in our Ladyes *Horary*, or *horarium*, according to the use of *Sarum*; and so no question in other of their publique *Service-Books*, untill the reformation of Religion began in *Germany* by *Luther*, made those of *Rome* bethinke themselves, and make some necessary reformati- on also, in such particulars as were most scandalous and of- fensive. A reformation not only of their maners, which since the difference began, have beene strangely mended; nor of their Doctrine onely, which since the opposition, hath been wondrously altered and refined: but also of their *Breviaries*, of their *Missals*, and other parts of their publique *Liturgies*. A matter first attempted, at the beginning of the breach, by Pope *Clement the seventh*, who using in it the affi- stance

stance of *Franciscus Quignonius* (hee was then Cardinall of *Santa Croce*) left in them onely the histories of some few Saints of either sexe, of which there was lesse scruple ; ca-
sheiring all the rest, which gave occasion of offence: *Vnde non imprudenter fecit Clemens (sept.) Pont. Rom. adjutus ope-
ra Franc. Quignonij, qui historiolas aliquot Sanctorum nostrorum quo-
sepus, cum Christo in Paradiso conregnantium, succincte juxta
& eruditè descripsi, inque Rom. Breviarium inseri curavit. Om-
nem calumnianisibus anam amputans, qui fabulas non historias in
Tempis recitari clamitabant.* So mine Author hath it. Af-
terwards, a more exact and perfect reformation of the
Missall and the *Breviary* was resolved upon in the *Trent-
Councell* ; together with an *Index* to bee made of all such
Bookes as were thought fit either to be prohibited, or no-
ted with a *Deletatur*. But by the hasty breaking up of that
Conventicle, (for so the French King called it in his letters
to the Prelates there assembled) the whole businesse was
referred unto the Pope : by his unerring spirit to bee de-
termined and concluded. *Principi S. Synodus, ut quicquid
ab illis (to whom the matter was committed) prestatum esset,
Sanctissimo Rom. Pont. exhibeatur: ut ejus iudicio atq. authori-
tate terminetur, & evulgetur.* So was it done accordingly : the
Missals, *Breviaries*, *Rituals*, *Pontificals*, *Catechismes*, *Diu-
nals*, and all the severall *Horaries*, *Officiams*, and such like
Mannals belonging to our *Ladyes service*; being corrected
first by Pope *Pius Quintus*, and after recognized by *Clement*
of that name the eighth. The use we make hereof is this,
that those to whom that weighty businesse was com-
mitted, have left *S. George* his ancient place in the *Roman Li-
turgies*, accounting him as one of those, *quiccum Christo reg-
nat*, which now reigne with Christ in *Paradise* ; and that
they have exploded out of their *Missals* and their *Breviaries*,
the story of the *Dragon* onely as being fabulous and of-
fensive.

(12) And now what is there else, which any one of
Calvins party, any of those which have denied *S. George* a
being, can further question ? It is alledged by Doctor
Cracanborpe, to prove *S. George* to be *non homo*, an allego-
ry,

rie, and a symboll; that even *Baronius* doth confess it: and for a further proofe, *Baronius* is produced to tell us on his knowledge, *Picturam Georgij qua eques armatus effigieatur, &c.* That viz. the ordinary pictures of Saint *George* have more in them of an embleme, than an History. What then? *Baronius* doth conceive Saint *George* so pictured, (as we see him in full stature, with his brave Horse and the fierce *Dragon*, in *St. Sepulcres in Paris*;) to be an embleme, a Symboll, or an *Hieroglyphicke*. But yet *Baronius* doeth not thinke that St. *George* himselfe was an *Hieroglyphicke* onely, or an embleme. This is an argument, much like that other which we met withall before, wherein *Baronius* himselfe must testify against himselfe, that the whole story of St. *George*, was nothing else but a forgery of the *Arians*: whereas indeed he speake it only of one old Legend in particular, writ by the *Arians*, as hee thought, of their *Alexandrian*. And this may also be replied to Doctor *Boys*, who tells us twice for fayling, how roundly *Cardinall Baronius* hath taken up *Iacobus de Voragine*, for his leaden Legend of St. *George*. If they or any other for them, have more to say, it is as I conceive it, that Article as yet not answered, touching *Dacianus*; and the apparent contradictions which are betweene our witnesses, in that particular. Which argument or exception rather, wee doubt not but to satisfie with as much ease, as those before it: when we have taken out Commission, for the examination of witnesses on our party, in whom such an apparent contradiction is suspected. In the meane time, I thinke we may with good assurance of these mens quietnesse hereafter, turne our whole strengthes upon that adversary which hath done us greatest injury. Even upon them, who seeme to censure *Calvin* as too meeke and modestly disposed, in so great a quarrell: and thinke S. *George* not wronged inough in being thought *No man, the issue of an idle brane*; unleesse he rather bee esteemed a wicked and ungodly man, a bloody *Arian*. *Calvinus itaque moderatissime agit adversarios Pontificios, ubi de Georgio quem invocant, Lib. I. cap. 5. ita loquitur, quasi nullus unquam, non quasi impius extitisset. The rest which followes in the Doctor, viz. cum spellans ut interfectorem*

terfallorem Draconis, non ut Cappadocem, is but a shift to save the matter, as before we noted. On therefore unto his opinion, the ground and proothes whereof, are in the next place, to be examined.

CHAP.

C H A P. VI.

(1) *An entrance to the History of George the Arian Bishop.* (2) *The controversie stated, and drawne up to three conclusions.* (3) *George frequently mistooke for Gregory in ancient writers.* (4) *A rule to rectifie their errors touching George and Gregory.* (5) *George put for Gregory in Athanasius Epistle ad Orthodoxos :* (6) *As also in his Tract de Synodis Seleucia &c. and in Philostorgius.* (7) *An answere to some other passages in Athanasius.* (8) *Cappadox used proverbially for a lewd and wicked man.* (9) *George proved to be no Cappadocian, out of Nazianzen.* (10) *George borne at Epiphania in the Province of Cilicia.* (11) *Two maine objections answered, which may probably be brought against Ammianus and his testimony.*

(1)

T was, as I conceive it, a wise and necessary course of *Casca*, a *Roman Citizen*, to publish by the common Crier, his Name and Pedigree: where in hee gave the people notice, that whereas *Casca* was the name of one of those, which had conspired the death of *Cæsar*, for his part, he neyther was the *Traytor*, nor any of his kindred. The reason of which action, he thus gives in *Dion*, 8. *Kivva ὄμωρυμιας* *Hil. Rom.* 1. 49. *πόλεως*, *Quod Cinna nominis causa occideretur*. The like de *Ib. lib 47.* vice to this, is in the same Authour, reported of one *Varro*: and this device must we also now make use of, in our present businesse. For such was the most barbarous demeanor of one *George*, once an intruding Bishop in the Church of *Alexandria*, a furious *Arian*, and *blondy Butcher of the true Christians*: and so extremely odious is his name become, in the eares and hearts of all good people, that wee which love St. *George*, must by the common Crier, and publicke Procla-

Proclamation, make knowne his parentage, and acts, and sufferings. Otherwise it will bee with him as it was with *Cinna*, and hee shall suffer for those impious sinnes and cruel misdemeanours, which were done many yééres after his transmigration to a better life. This therfore we resolve to do in *S. Georges* cause, but not this only. For we wil first relate the whole History of *George* the Arian, his Country, his exploits, and manner of his death ; in which how little is there which may have the least resemblance unto the story of our Martyr. That done, and Doctor *Reynolds* sufficiently answered, as I hope it will appeare, in the mere prosecution of the Story : we will proceed unto the birth, and parentage, and constant sufferings of *St. George*; and to those testimonies after, which all the Ages of the Church, not one excepted, successively have given him.

(2) And first wee must begin with the birth and Country of this Arian Bishop, which Doctor *Reynolds* doth affirme to be in *Cappadocia*. For thus he cloleth up his Disputation in this present argument. *Ceterum cum Georgius quem Ecclesia orientalis & occidentalis pro Martyre colit, fuerit Cappadocia; nec ullus Georgij Cappadocia, ut Martyris, nisi Ariani, mentio ab illo idoneo anthere fiat: vel ista circumstantia demonstrat Georgium non Sanctum, sed Ariatum Martyrem fuisse.* In which wee have these three conclusions comprehended. 1 That the Arian *George* was a *Cappadocian*. 2 That *George* the Arian was reputed for a Martyr : And 3 that never any *George* of *Cappadocia* hath beeene reputed for a Martyr, but *George* the Arian, in any Author worthy credit. Vnto these heads we must reduce the whole controversie ; and we will handle each apart, that so the points in issue, may bee more easily determined. This present Chapter wee shall spend in searching out the birth-place of this Arian Bishop : the next in the description of his life and story, wherein wee soone shall see what an unlikely thing it is, that hee should ever be reputed for a Martyr. Vnto the third conclusion, which is indeed the maine of all, we shall devote the second part of this Discourse, and that wholly. My Readers I desire in the words of *Truly, ut quod pollicitemur, memorie mandent;*

De Idol Rom.
l.1 c.5. St. 2.2.

Ora pro Quin-
titio.

dent; facilius eos rem totam accepturos si bec meminerint. And for mine owne part, bec tria cum docuero, perorabo.

(3) And first, as for the Country of the Arian *George* of *Alexandria*, I must confess this once for all, that I am verily perswad. d, that it was not *Cappadocia*, but *Cilicia* rather. For proofe of which, and my proceeding in that proofe, I must commend that admonition of *Baronius* touching *George* and *Gregory*, which hee propoileth to his Reader, as very serviceable to this purpose: *Ob nominis quandam similitudinem & alia plura simili convergentia, magnas inter veteres Scriptores reperiunt ambages, dico interdum apud eos Georgius pro Gregorio nancupatur, vel Gregorius vice versa pro Georgio ponitur.* The likenesse of their names (saith he) and many more particulars in the which they doe agree, hath beene occasion of no few difficulties & perplexities in the ancient writers; whiles *George* sometimes, *Librarium* *vicio*, by the transcribers fault, is put for *Gregory*, and sometimes *Gregory* for *George*. Both of them, though at severall times, supplanted *Athanasius*; both settled in the Church of *Alexandria* by force and violence; both cruell and tyrannicall in their way of government; both stout and resolute Champions of the Arian faction. So that agreeing in so many severall circumstancies, and being both of them of a very vile and lewd condition; their names are many times mistaken, and their acts confounded in approved Authors; that being frequently ascribed unto the one, which belongs properly to the other. *Gregory*, as we shall see anon, was a native of *Cappadocia*: this by forgetfulnesse or mistake, or both, by *Socrates*, *Sozomen*, *Nicophorus* and others, is affirm'd of *George*. *George* without doubt, was by the *Alexandrians* borne in peeces; which on the same mistake is by *Theodore* affirm'd of *Gregory*; and, against right and reason, countenanced by *Baronius*. *Gregory*, saith *Theodore*, having ^{bis. 1, 2. cap. 4.} with great cruelty preyed upon his flock; was by them slaine at last in a wretched manner, (*καὶ ἀπὸ τοῦ πόστοντος* *στραφῆς*) so smarting for his old offences. Nor have the writers of thole times, confounded them together, as before we said; but shewed much ignorance, or carelessness at least,

least, of their affaires : as in their stories they have tended them unto us. Witnesse that tale of *Socrates* & *Sozomen*. concerning *Gregory*, viz. that presently upon his coming unto *Alexandria*, the Arians themselves removed him thence, and *George* was settled in his roome : because (say they) *πέποντες τον Αλεξανδρεῖαν Στέφανον*, hee was not thought sufficiently to promote the cause. (Compare this passage with that other of *Theodoret*, and marke how they agree together.) But the encyclicall Epistles of the Councell of *Sardica*, which wee may better trust, extant in *Athanasius*, and the same *Socrates* and *Sozomen*, affirme the contrary ; viz. that he continu'd there untill his deposition, by the decree and sentence of that Councell. And *Athanasius* tells us, that ten moneths after, that is to say, after the ending of that Councell, this *Gregory* deceased : and that *Constantius* thereupon invited *Athanasius* (not *George*) with great honour to his Church, *εἰς τὴν μητρόν τοῦ Αἰγαίου Σταύρου Σταύρου τοῦ Αρναδούσιον*, &c. This, with some other things that follow, shew us how ignorant the Historians of those times were in the busynesse then on foot : how little credit is to bee given to any of them, in the particulars of these two Arian Bishops, *George* and *Gregory*.

(4) Therefore to set the busynesse right, and once for ever, to rectifie those errors which arise in this mistake ; I will by way of a Chronology exhibite a briefe view of the estate of holy Church, as then it stood ; even from the first investiture of *Gregory*, till the death of *George*. Know then that in the yeare 341, was held the Councell, or the conventicle rather of *Antiochia* ; where *Athanasius* was deposed, and *Gregory* design'd successor. Anno 342 *Gregory* came to *Alexandria* ; and by *Philagrius* one of the Emperours officers (not *Syrianus*, as *Socrates* and *Sozomen* confusely have told us) was put into possession of that Church and Bishoprick. About the end of this yeere also died *Essebius* of *Nicomedia* ; the principall supporter of the Arian heresie. Anno 346 a Councell was appointed in the City of *Sardica*, and there assembled the next yeere immediatly following ; where *Gregory* and other Bishops of that party were

Ad solitar. vii.
agent. gr. lat. p.

863.

were excommunicated, the Orthodox being restored unto their Churches. Anno 348, the Emperour *Constans* wrot in a threatening stile unto *Athanasius*, his brother, touching the restitution of *Athanasius* to his Church, according to the sentence and determination of that Synod: and in the yeere 349, *Gregory* being then deceased, hee was permitted by *Constantius* to returne unto his people. Anno 350, Prince *Constans* treacherously was murdered by *Magnentius*, who usurped his Empire; whereupon followed warres between *Constantius* and the Tyrant, during which warres the Arians suffered *Athanasius* to live in quiet. Anno 353 *Magnentius* being vanquished, and *Constantius* sole Commander of the Roman Monarchy; hee bent his whole endeavours to oppresse the Orthodoxe professours: and in the yeere ensuing, began againe to practise the remoue of *Athanasius*, using therein the service of *Syrianus* and *Heraclius*, two Imperiall officers. Anno 356, *Athanasius*, having beene condemned the yeere before, in an assembly of the Arians held at *Milane*; and now in danger of his life by *Syrianus*, abandoned *Alexandria*: the Arian *George* by the commandement of *Constantius*, succeeding there into his place. Anno 359, was held a Synod at *Selencia* in the lesser *Asia*, where *George* of *Alexandria* was deprived by an adverse party amongst the Arians themselves: who notwithstanding, going thence to *Alexandria*, plagued and oppressed the people of it more then ever. Anno 362, being the second yeere of *Julian the Apostata*, this *George* was violently done to death by the *Alexandrians*. This sayd, wee shall the better judge when any of our Authors speake of *Gregory*, and when of *George*.

(5) The ground thus laid, we will make search into such palliages in *Athanasius* and others, which seeme to make the Arian *George*, a *Cappadocian*. And first in his encyclical epistle *ad Oriodoxos*, wherein hee doeth relate the history and successe of his owne affayres: hee tells us this, how all things being then in quiet in the Church of *Alexandria*, the Governour of *Egypt* produced a mandat from the Prince, wherein it was declared, *Georgium Cappadocem natione pro P. 944. Gr. Lat.*

H successore

successore mibi datum, that *George* the Cappadocian was design'd his successor. The Greeke text reads it, οὐ Γεωργίος ἐπί Καππαδοκίας εἰσπράχεις οὐδέχε μου, &c. which rather may be rendred, *George* comming thither out of *Cappadocia* was designed his successor; if one would quarrell the translation, which I will not doe. It may bee secondly objected, that *Philagrius*, who in the same Epistle is entituled οὐ Γεωργίος πατερίθης, the countryman of this *George* the Bishop, is in S. *Gregory Nazianzen* said to be a *Cappadocian*, as we grant he was. I have alleagd these places both together, because one helps to satisfie and refell the other: this passage of *Philagrius* making it plaine and evident, that *Gregory* and not *George*, is the man intended. My reason is, because *Philagrius* is here said to bee the instrument of *Georges* cruelty: καὶ νῦν πάρχεις Αἰγύπτιος, and then Governor of *Egypt*. But *Athanasius* tells us first, that this *Philagrius* was by the Arian faction in the Court made Governor of *Egypt*, of purpose to invest *Gregory* not *George* in the See of *Alexandria*, καὶ τέμπος Φιλαγρίου εἰσπράχει, &c. καὶ Γρυπελον ποτὶ σπαριθής εἰσεῖται, as he there hath it. He tells us secondly, how after *Gregory* was deprived and dead, as before is said, he was restored himselfe unto *Alexandria*, and there continued, till *Syrianus* first, and after *Diogenius* and *Hilarius* began anew to prosecute the poore *Alexandrians*. The persecution thus begun, and *Athanasius* fled, the Emperour sent his letters for his apprehension, using therein the service of one *Heraclius*, προστάτων πάντος Γεωργίου οὐδεὶς λογοθέλειν τοῦτο τὸ βασιλέας κατασκόπων. the forerunner (as hee calls him) of one *George*, sent by the Prince to be their Bishop, or indeed rather his informer. Afterwards that *Heraclius* associated to himselfe *Cataphronius* and *Fausinus*, for the more through execution of the Emperors pleasure: and that this *George* being now Bishop, made one *Sebastian* Captaine of the Garrison, his property and engine wherewithall to afflict the people. But of *Philagrius* not a word, as any way employed in that time and businesse. Adde hereunto that in that place οὐδὲ *Orthodoxos*, *George* is related to bee sent to *Alexandria* οὐδὲ οὐδὲ *Eusebius*, either by *Eusebius*, or at the

P. 829. § 42.
843. § 67.

P. 343.

P. 147.

Apol de fuga.
1704. Gr. Lat.

P. 944.

the least (for the Greeke phrase will beare them both) by those which held with him the same faction. Which may be verified of *Gregory*, but not well of *George*; *Enosbius* being then alive when *Gregory* was designed for *Alexandria*, but dead long time before this *George* came thither, as before wee shewed. I adde further, that *Athanasius* having there pursued the history of *Gregory*; doth in the end of that Epistle tell us this, that when the Arians saw that *Gregory* whom before he spake of, was by the Church deposed and anathematized, τότε ἔκεινα Γεράριον γένετοις αὐτοῖς Αράβοις P.949. ἀπέσταλκεν, they after sent one *George*, as it were of purpose to be the Bishop of that City. The carriage of which *George* he doth in briefe present unto them.

(6) This very answer we must make to two other arguments, both more particularly, in shew, for the point in hand: one out of *Athanasius*, the other out of a Manuscript of *Philostorgius*. First, it may bee objected out of *Athanasius*, that he in his Epistle *De Synod.* *Armin.* & *Selen.* doth especially call this *George* a *Cappadocian*. Καὶ νεὶ πῦ Τερρύκις P.912. Gr. Lxx. τὸ Καππαδόκιον, τὸ ἐκαλοῦσθαι τὸν τὸν Αλεξανδρείας, λόγος ὁδεῖσα There is (faith he) no consideration to be had of *George* the *Cappadocian*, who was ejected or cast out of *Alexandria*. But here say I, and so *Baronius* doth conceive, that this must needs be meant not of *George*, but *Gregory*: because it may be verified of *Gregory*, that he was ἐκαλοῦσθαι τὸν τὸν Αλεξανδρείας, ejected or cast out of *Alexandria*; but of *George* it cannot. For *Philostorgius*, whom *Nicæphorus* calls Θεομοῖς, a Lib.1 cap.1, man odious to God; wee are inform'd by *Photius*, that he was an Arian, and wrot an Ecclesiastical history, but so false and partiall, that it might rather bee entituled ἐκκάμπιον cap.20. Η̄ αἱρετικῶν, the hereticks encomium. This *Philostorgius*, Master *Patrick Young* communicated to me in an old Greek Manuscript. Hee tells us this, first that *Constantius* having Lib.3: driven *Athanasius* from *Alexandria*, αἰτιζόμενος τὸν τὸν Γεράριον τὸν τὸν Καππαδοκίας, &c. caused to be consecrated in his roome, one *George* of *Cappadocia*. And not long after that, on a threatening letter sent from the Emperour *Constans*, who favoured *Athanasius*, *Constantius* did by an Epistle

mandatory revoke George from Alexandria; *αλλ' οὐ εἰς τοῦ
ιωνίου πατρὸς τηρεῖται αὐτὸν, &c.* And he accordingly
return'd by Cappadocia, his owne Country, *κατεῖ στηρίζεται
χαρούσαντος τοῦ πατρὸς*, and there bestowed the remnant
of his time, busied alone about himselfe. This seemes ex-
presse to make this *George* a Cappadocian; but it is not so.
For neyther of these passages are meant of *George*, but of
Gregory only: the last serving as a Commentary, to explain
the first. My reason is, because *Constantius* is there sayd to
have revoked the Arian *George*, upon a threatening letter
sent unto him from his brother *Constans*: which was imme-
diately upon the rising of the Councell of Sardica. Now
Constans, as before we sayd, was killed some yecres before
this *George* was sent for *Alexandria*: and it was *Gregory*, not
George, which was removed upon these letters, as is evi-
dent in *Chronologie*. This yet confirmes me, that these mis-
takes of *George* for *Gregory*, have made *George* a Cappado-
cian; and nothing els.

(7) Hitherto it is evident, that Athanasius (not to say a
ny more of Philostorgius) hath beeene mistaken in his words:
may wee not probably conclude, that in that which fol-
lowes, he hath beeene mistaken in his meaning. It's true, he
tells us in his *Apol. defuga*, of this George, that hee was sent
from *Cappadocia*, by the Arian faction in the countrey :
ο παρ' αὐτοῦ αποστάτης ἐκ Καππαδοκίας Γεώργιος, sayth the
Greece; *ab ipsis e Cappadocia missus Georgius*, as the Latine
hath it. *Georgius ex Cappadocia ab ipsis missus*, as in the tripar-
tite history it is translated. This prooves indeed, that *Cap-
padocia* was, as then, his habitation, the place of his abode,
but not his country; for wee denie not that hee came from
Cappadocia, and was there resiant at that time, when hee
was sent first unto *Alexandria*. The like may be replied also
to another passage in *orations I. contra Arianos*, where it is
sayd, that they, the Arians, for the promoting of their cause,
had hired one *George*, out of *Cappadocia*, with an intent to
send him to the *Alexandrians*. Μὴ τόπο τούτο οὐδὲ τούτος Γεώργιος ἐκ Καπ-
παδοκίας πνέει μάρτυρας, οὐδεοντος ἀποστάτης προς ὑμᾶς, as
the text hath it. Where, to note so much by the way, the
Latine

Latine renders *μετωπιον*, by *redemerunt*, and the word will beare it; which perhaps intimates, that they had freed a man lurking in *Cappadocia* (which was *Georgescale*) out of the danger of the Law, wherein hee stood; because they found him *active*, and like to make an able stickler, in the Arian heresie. These therefore sayling in the maine, at least the cleerenes of the proofe; let us consult such places which in that Reverend Authour doe more cleerely call him a *Cappadocian*: and they are two, both in the same epistle *ad solitariam vitam agentes*. There doeth hee call him, *Τεόρχον τίνα Καππαδόκην αὐθρωπον*, one *George*, a *Cappadocian*, or a man of *Cappadocia*. And in the clole thereof, hee mentions the election, *Τεόρχον τὸν Καππαδόκην*, of *George* the *Cappadocian*: To these wee will adioyne that passage out of *Nazianzene*, where he is stiled *τίερς την Καππαδόκην*, a *Cappadocian* monster; and not so only, but a *Cappadocian*, *ex ultimis terra nostra finibus oriundus*: borne in the farthest parts of all our countrey, (remember *Greg. Nazianz.* was that countryman) as the Latine hath it.

Pap. 860.

Orat. 21.

(8) For answer to these places, wee must first take notice, that *George* by reason of his great and many misdemeanours had forsooke the Court, wherein he was before in office; and was at that time, when hee was designed for *Alexandria*, lurking in *Cappadocia*, hiding his guilty head amongst them, and from thence sent, *ενοσαλεῖς ἐν Καππαδοκίᾳ*, as in *Athanasius*. Which layd, we answer first, that probably *Athanasius* might be mistaken, and conceive that to bee his Country, which was indeed the place onely of his refuge and abode. *Ex eo deceptus, quod quem constat vixisse in Cappadocia, natum in ea provincia existimavit; as in a like case, but not the same, Baronius hath it.* I answer secondly, that the places cited in *Athanasius*, and that in *Nazianzene*, are spoken there onely, as proverbiall kinde of speeches, then and before that time, in use: the *Cappadocians* being so lewd and infamous, that it became a proverbe, or a common by-word, to call a lewd and wicked man, *a man of Cappadocia*. *Erasmus* noted this, amongst his other *Adages*, where speaking of that by-word *τίερς κυκλοπούς*, a *Cyclopiān monster*,

ster, he addes that after that proverbiall kinde of speaking, Nazianz, in oratione ad Athanasium, calls Atticus (hee mistakes the man but not the thing) a most wicked hereticke, *τίπας η Καππαδοκῶν, οτ ποτενταμ Cappadocium.* The reason of the proverbe was, *ex eo quod Cappadocum gens improba effet & flagitiosa;* because the Cappadocians were so wicked and flagitious. So Smidas having told us, that *καππαδοκεῖν*, is proverbially taken, for *duplex malum*; addes in the next place this, *τετρα καππαδοκία, Καππαδοκία, Κρήτη, Κιλικία,* which he had from the Scholiaſt on *Callimachus.* The meaning is, that the three nations of the Cappadocians, Cretans and Cilicians, were of all others the most vile and worst conditioned. Nay he speakes plainer, as I take it, to this purpose, and tells us preſently, *λαγατα η Καππαδοκῶν, η Καππαδοκον τίπας,* which are the words heere ued, both by Athanasius and Nazianze. And howſoever the Cilicians, (which was the country of this George) are included also in the ſame proverbe: yet in comparison of the Cretans, who were *α'ει λαγατα,* alwayes liers; and of the Cappadocians, who were the most enormously wicked: it may be thought, that they were only added to make up the number: the Cappadocians being the moſt lewd of all the rest. For thus (to ſeek no further) Cicero ſpeaking of *Cæninius Calventinus,* a Roman borne, amonſt a many other base and unworthy attributes, ſuch as are *sardus, inbuanus, elinguis, negleclitus;* calls him at laſt, *Cappadocem,* a Cappadocian. Of which, thiſ reason is assigned by Freigius, in his Annotations on the Orator; *Cappadoces enim male audisse offendit proverbiū.* So that for ought I ſee, the ſtyle of *Καππαδοκίας αὐτον ο, homo Cappadocē, ον δ Καππαδοκή, ille Cappadocē,* given him by Athanasius: and that of *τίπας Καππαδοκίον, monstrum Cappadocē,* repeated out of Nazian. by Geo. Cedrenus, may rather ſignifie the manners and conditions of the man, then denote his country. And why not thus, conſidering that *fides Attica, & fides Punica, Grecum ingenium & tenebre Cymmerica,* and many others of that kinde, are commonly ſo ued in the beſt Authors. Though Cappadocia had of late brought forth many Martyrs; and for that reaſon is commended

in some places, by *Nazianzen* that country-man ; yet in this present age it had produced as many monsters ; which was inough to countenance and vphold the proverbe. *Euphronius*, reckoned by the *Centurists*, amongst the hereticks of this age ; *Auxentius*, *Gregory of Alexandria*, *Asterius*, *Enstathius of Sebastia*, *Theophronius*, and that arch-Hereticke of his time *Eunomius*, were all of them Cappadocians. Nor is it strange, that *Nazianzen* should so use the phrase, himselfe a native of that country ; for speaking this Oration at *Constantinople*, as he did, it was no more unseemly in him, to call a fellow, such as *George* was, by the old proverbe, *monstrum Cappadox* : then should *Da Moulin*, at such time as he was in *London*, have called the *Pox*, in Latine, *morbis Gallicus* : then *Boza* living in *Geneva*, should call the same disease by the name of *Scabies Gallica*, as indeed hee doeth ; speaking of *P. Caroli*, in his history of the life of *Calvin*.

(9) Suppose we so, that *monstrum Cappadox* in *Nazianzen*, and *homo Cappadox*, and *ille Cappadox* in *Athanasius*, be taken as proverbiall kindes and formes of speech ; yet *Nazianzen* expressely tells us, *ex ultimiis terrarum nostrarum finibus oriundum esse*, that hee was borne in the remotest parts of all his Country, which was *Cappadocia*. Indeed Saint *Gregory* so calles him in the Latine Copies, which makes the matter somewhat plaine ; but looke upon the Author in his owne Language, and it will hardly bee so good a prooef as was intended. The Greeke text only hath it, *ἐν τῇ ἐχαπούντι ἡμέτερον, ὅπωςθεον*, comming with haste and violence, or howsoeuer comming, travelling, or setting forwards out of the farthest parts of all these Countryes ; which well agreeth with that of *Athanasius* before alleaged ; where it is said, that he was sent from *Cappadocia*, *ἐν Καππαδοκίᾳ ἀποστάτεις*, to take possession of the Church of *Alexandria*. That in this place, *ὅπωςθεον* is to be renderd *oriundum*, and that conceived to signifie as much as borne ; is, as I take it, not alone besides the minde of *Nazianzen*, but against it rather. *Nazianzen*, as in that Oration, hee hath set downe the sufferings of *Athanasius*, so those especially which were inflicted on him

by the means of *George*, that *Cappadocian* monster, as hee there calls him. He ushers it, or brings it in with this preambule, μαζή προσελοῦν καλεποτθ, that there was one assault against him (which was this of *George*) more rude and violent, than any hee before had suffered ; and then addes presently, οὐδε μοι πρεγειδετο φίλον ἐδερο, &c. But here (saith hee) I must a little speake in defence of my native Country. And what is that ? εἰδητον οὐδε προσελοῦν οὐ πόνεια : For wickednesse and vices are not to bee imputed to the Country, but unto those who have made choice of it for their habitation ; that being famous for its piety (conceive it in the production of so many *Martyrs* ;) but these unworthy of the Church in which they are new-borne and new-begotten. I say, those which have made choice of it, for such the meaning is of προσελοῦν, being a participle of προσελύειν. The word is so used by *Plutarch*, where hee informes us of *Camilus*, that being made *Dictator*, ιππαρχον ἀνείσθη προσελόμενος Κορινθίαν Σεκτιανα : he chose *Cornelius Scipio* his *Magister Equitum*, or Commander generall of the horse. And so in other Authors also. *Bilus*, though like a Paraphraſt, hath in this place and paſſage rightly expreſſed the meaning both of the word, and of the Author, thus, *Improbitas non patrie, sed ijs qui animi inductione ears elegerunt* ; that not the Country is to be accused as lewd and vicious, but they who on mature deliberation had made choice thereof for their abode. So that it seemes by *Gregory*, that *George* the Arian (who gave occasion, as is plaine, to this *Apology*) was not a native, but a stranger ; one that made choice of *Cappadocia* for his lurking hole, his place of habitation.

(10) But put the case that *Athanasius* in those places calls *George* a *Cappadocian* properly, and not proverbially ; & that in *Nazianzen* it be cleerly testified, that he was born in *Cappadocia*, which is yet not proved : I anſwere thirdly, that possibly both of them may be deceived : my reaſon is, because it is expressly laid in *Ammianus Marcellinus*, who liued about these times, and whose report may well be taken, that he was borne in *Epiphania*, a chiefe City of *Cilicia* ; and

in *Camillo*.

as it was given out, in a Fulling Mill. *In Fullonio natus, ut ferebatur, apud Epiphaniam Cilicia oppidum, aultusq; in damnatio complurium, contra utilitatem suam, reique communis, Episcopus Alexandriae est ordinatus.* The old booke read it, *in fullio*, and *in fulio*, but mended by *Gruterius* out of the *Autographum* of *Faucherius*, where by the way, *ut ferebatur*, is not to be referred to *apud Epiphaniam*, but to the words precedent, *in fullonio natus*; so pointed in all the copies I have seen; and Englished so by *Doctor Holland*, though hee mistake himselfe in the word *in fulio*. This is particular indeed, both for the Province, that it was *Cilicia*; and for the place, in *Epiphania*, none of the meanest of that Province; and for the house more specially, as it was reported, *in fulionio*, in a fulling mill. What can bee more expresse then this, the house, the City, and the Province cleerly noted; all in plaine termes, and such as needs no commentary. *Ba. A. 340. N. 35.*
ronies saw this truth, and did ingenuously confess it. For howsoever at the last hee tels us on the credit of some ancient writers (*utrosque Cappadoces suisse veteres scriptores tradunt*) that *Gregory* and *George* were both of them *Cappadocians*; yet he concludes at last, convicted with this testimony of *Ammianus*, that *George* was to bee reckoned as a native of *Cilicia*. *Caterum ex testificatione Ammiani* (saith the Cardinal) *necessè est eosdem discriminari patria; siquidem Georgius nequaquam Cappadox verè fuit, sed Cilix, Epiphania civitate oriundus.* I am not ignorant that one of the *Praefectures* of *Cappadocia*, was called *Cilicia*: but I know also that *Epiphania* was a City of *Cilicia*, properly so called, an entire province of it selfe. Nor was it seated on the borders, which might any way entitle it to *Cappadocia*; but in the mid-land countries, farre enough from *Cappadocia*, and more inclining to the South-border, if to any, towards *Sinus Ifficus*. Thus *Ptolemy* reckoning the mid land Cities of *Cilicia*, *mis idas Kinsias*, *Cilicia* properly so called, doth rank them thus: *Cearea penes Anazarbum*, 68. 30. 37. 0. & *Epiphania*, 69. 30. 36. 20. and *Iffus*, in almost the same both longitude and latitude, 69. 10. 36. 26. Its true, that *Greg. Nyssen* in his discourse against *Eunomius*, published

not

Lib. 5.

L. 17.301

not long since by *Gretserus*, doth call this *George, Tarbastbenites*; which whether it might be some adjunct of his family, or the name rather of the place, where he was most conversant, I am not able to determine. Once I am sure, that I have sought in *Strabo, Pliny, Ptolomy*, and in *Stephanus Byzantinus*, and whom not ? but cannot meet with any towne which might so denominate him, except it should be *Tarbastus*, which *Strabo* counts among the Cities of the *Pisidians*, a nation neere upon the confines of *Cilicia*. It is also true, that *Nyssen* calls him in that place, τὸν Καππαδόκην, the *Cappadocian*: which may occasion some to thinke, that *Cappadocia* was his Country; and that *Tarbasthenis*, or some such towne of *Cappadocia* was his birth place. For there hee tells us, how *Georgius the Tarbastbenite*, then vexing and molesting the *Alexandrians*, *Actius* that arch-hereticke came unto him; εἰδὼς ἐλαττον ἐχον τὸν Καππαδόκην καὶ παρεπέντα τὸν Καππαδόκην. a man inferiour unto none, in flattering and in soothing up the *Cappadocian*. Heere *Kappadocia* questionlesse is to bee understood proverbially. Else how improper were it, should any say, that *Georgius the Tarbastbenite*, (supposing that *Tarbastbenis* was a towne of *Cappadocia*) being at *Alexandria*, found *Actius* the forwardest, no man more, to flatter, and to humour the *Cappadocian*. Just as a man should say, that *John of Oxon*, when he dwelt at *Amsterdam*, found *John of Leyden* very apt to sooth the English man. A forme of speech too harsh and rugged to be taken properly.

(11) Two things there are that probably may be objected against the testimony of *Ammianus*: the first that *Nazian*, and *Nyssen* (if they call him *Cappadox*, and *monstruus Cappadox*, properly, and not proverbially) being that countrymen, are to be sooner credited then any hee that was a stranger. Secondly, that one heathen is not to be beleaved before so many Christian writers. I answere first unto the last, that it is neither strange, nor any way, unsitting in matter such as this, to rectifie the error and mistakes of a Christian Author, by the more perfect observations of an heathen. To instance once for all. It is affirm'd by *Epi-*
pbanus,

phanius, no carelesse writer, that Constantius father to Constantine the great, was sonne unto the Emperour Valerian. Εγενέτο γένετο ο Αριθέας ο χρόνος Κονσταντίνου τού Κονσταντίνου οδού Θεού, Heres. 69. n. 1. ψηφίσεντα ούτις οὐαλεσσανδρού βασιλέως. This is an errore question-
lesse, in Epiphanius, and no dishonour it is to him, as I take it, to have his errore rectified out of *Trebellius Pollio* an hea-
then writer, who thus, according to the truth drawes down his genealogy. *Claudius* (saith he) *Quintillus & Crispus* In D. *Claudio*,
fratres fuerant, *Crispi* filia *Claudia*, ex ea & *Entropio*-genitus
Constantius Caesar. I know not any who in this will not
assent rather to *Trebellius Pollio*, although an heathen, then
to *Epiphanius* ; and why not then to *Ammianus*, who is so
punctuall and exact ; rather then unto *Athanasius*, *Nazianzen*, or *Nyssen*, who speake in generals. But then it is re-
plied, that *Nazianzen* and *Nyssen* were themselves of *Cappadocia* ; and therefore to be trusted more then *Ammianus*,
in matters of their owne Country. I answere, that Saint
Basil also was a *Cappadocian*, and tels us, that *Eunomius* that
arch-heretick was a native of *Galatia*. Εὐνόμιος οὐδὲ ο Γαλατίας, *Adver. Eunom.*
as the father hath it. But *Sozomen* who was of *Cyprus*, saith
that he was of *Cappadocia*, borne in the City called *Draco-
ra*. Whether of these shall wee beleue, *Basil*, who was that
countryman, or *Sozomen* who was a stranger & *Baronius* in-
clines to *Basil* (as almost who would not) and thinkes that
Sozomen was deceived. No marvell, for the Cardinall had
not seene that tract of *Nyssen*, above mentioned, where *So-
zomen* is jussified, and *Basil* in this case abandoned. *Nyssen*
in that discourse brings in *Eunomius* upbraiding *Basil*, and
saying of him, that hee was *οικεῖος*, *φροσεπής*, καὶ *τύδεν*, *rash*, *L. 1. f. 43.*
false, and *slanderous*. And why all this οὐτις Καππαδόκιων
εύτελε, Γαλατίων αὐτομάτη, because forsooth hee had affirm'd
Eunomius to bee a *Galatian*, being indeed a *Cappadocian*. If
so, as so it is, I see no reason but that both *Nazianzen* and
Nyssen, though that countrymen, might be as wel deceived,
in making *George* to be a *Cappadocian*, he being a *Cilician* rather : as *Basil* was in making this *Eunomius* a *Galatian* ;
whereas indeed hee was a *Cappadocian*. Other authorities
which perhaps may bee produced from *Socrates* and *Sozo-
men*.

L. 1. in. initio.

L. 7. cap. 17.

men, and other writers since those times, I list not ponder. For it is evident, that as they have confounded *George* with *Gregory*, and otherwise bewray much ignorance in the affaires of holy Church in these times and ages ; so where they seeme to speake out of *Nazianzen* and *Althaenius*, they either were misguidied by their errorre, or else mistaken in their meaning. It is not therefore yet apparant, that *George* the Arian was by birth of *Cappadocia*, which is the first of these conclusions which wee have deducted out of Doctor *Reynolds* : nay, it is rather evident, that hee was a native of *Cilicia*. But put the worst, and let the Arian *George* be a Cappadocian, as he would have it. Suppose it so, yet what can this suppolall prejudice our blessed Martyr ? What prooffe is this, that *George* the Arian must bee *George* our Martyr, because the Arian is conceived to bee borne also in *Cappadocia*. Then either must all Gappadocians be infected with that heresie ; or else all *Georges* at the least which were of *Cappadocia*. And what will then become of *George*, a Cappadocian too, most likely ; whom *Nazianzen* in his Epistles calls *αδελφον* η^τ *κυριακον*, his fellow Minister and brother ; *αισπερον* η^τ *εξαπέτρον* η^τ *μον*, &c. a man both profitable to the Church, and most deere to him. Was he an Arian also, because a *George* ; a *George* of *Cappadocia* ? I need not preesse this further, but proceed unto my next *Antithesis* ; viz. that *George* the Arian was never reckoned for a Martyr.

Epist. 126.

CHAP.

CHAP. VII.

(1) *The life of George the Arian before he was appointed Bishop.* (2) *His butchery behaviour in that holy Dignity.* (3) *Degraded in the Council of Seleucia.* (4) *An Answer of Drusius in making George the Laodicean to bee the same with him of Alexandria.* (5) *Georges returne to Alexandria the occasion of his death.* (6) *Not done to death for his religion, by the Gentiles.* (7) *Never reputed as a Martyr in the Christian Church.* (8) *Actius not made Deacon by this George of Alexandria.* (9) *George not accounted for a Martyr amongst the Arians.* (10) *The infinite differences betweene the Arian George and Saint George the Martyr.* (11) *A briefe touch at the residue of Doctor Raynolds arguments.* (12) *Sir W. Rawleighs resolution in received opinions.*

(1)


 HE next of those conclusions, to the which we have reduced the present controversie, is, that the Arian *George* was never reckoned for a *Martyr*. The contrary is affirm'd by Doctor *Reynolds* out of *Epiphanius*. We shall see what hee saith hereafter, having laid open first the life & manners of this *George*; that we may know therby how little there was in him, which might merit that opinion. His birth-place, as before we noted out of *Ammianus*, was *Epiphania*, one of the principall Cities of the Province of *Cilicia*: his parentage obscure and base, and his conditions answerable. *Nazianzen* informes us of him, that hee was πονεῖς τῷ γένε, πονεῖται τῷ πλῷ διάροια, a *Orat.21.*
 man of a bad stock, and worse qualities; & λόγωι ἐλάσ-
 ειον μετέχεις, & τῷ *Cynical* συμβολῇ, &c. not any way en-
 nobled in his knowledge, nor affable in his conversati-
 on; no nor so much as making any shew of godlinesse,
 or cloaking his impieties with faire and specious pretexts,
 but

but apt to any bold attempt, and a most proper instrument to disturbe the common quiet. In his beginnings a most base and servile parasite, the common Fly that sucked at every table ; so fitted for that businesse, that all his words and actions did seeme to have no other end, then filling of his belly only. His first preferment was an office, of all others the most base and lordid ; ὁστὴρ ὁνε
κρεῶν τροφοχέα, &c. the Caterer forsooth, or Provisor generall of hogs-flesh for the army. In which hee bare himselfe so ill, that at the last, he was even forced to take himself unto his heels ; & as the custome is of vagabonds (Ἄλιον οὐδεὶς) never to tarry long in any place ; untill at last he fell like an Egyptian plague, upon the Church of Alexandria, ἐπαύσαντος τοῦ ἀλλού ιατρού, καὶ κακονοργίας εργάτην.

And here, saith *Gregory*, hee left off his roguing, and began his villanies. So *Athanasius* tells us of him, that hee

Ad solitar. vit. agent. p. 861.

Ibid. p. 344.

Orat. 1. contra Arianos.

Lib. 3. cap. 6.

Apol. de fuga p. 704. Gr. Lat.

was *ταραθίλης* or *Καρατίτινος* ταμιάκοντος γρύπης, entrusted with the keeping of provisions in *Constantinople*. But being found to have abused his trust, σφετεριζόμενος πατρα, and made use of all to his owne profit, he was faine to fly ; and found, it seemes, no place of safety, till hee came to *Cappadocia*. For this cause *Athanasius* as before he callid him *ταράρην* *ταμιευόμενον* *George*, the devourer of the store ; so now hee brands him with this marke, *Ταράρης ὁ στραγής ἀπὸ τῆς οἰκουμένης*, a fellow that was chased and hunted over all the world. But being of the Emperours religion, who stooode mainly for the *Arians* ; and of a subtle head withall, for the dispatch of great affayres : the *Arians* made his peace, redeem'd him, (*μισθωτόν*) in *Athanasius* language ; and with the Emperours power and favour sent him to *Alexandria*. So *Sezomen* relates, that hee was settled there in the roome of *Gregorie* ; *οὐς καὶ δραστὴρ*, καὶ τὴν τὸ δέγμα πανδοῦνος. As being active in his wayes, and a stout champion of that sect.

(2) *George* thus appointed Bishop, was put into possession, by the imperiall officers there being ; his cariage, presently upon his entrance, exceeding violent and bloody. εἰπεντος τῷ πατραρχοῦ, &c. as in *Athanasius*. He made his entrance

entrance in the holy time of Lent, and presently after the
end of Easter weeke, there was no other tidings to bee
heard in Alexandria, then violent casting of the sacred
virgins into prison, committing of the Suffragan Bishops
to the custody of the men of warre, forcible spoyleing of
the houses both of the faterlesse, and widow; and other
misdemeanours of that barbarous and hostile nature.
¶ *τῇ δὲ εἰδουσὶ μη τινὰ μετεπεισθεῖν, &c.* But in the
weeke immediately after Whitsontide, the people on some
solemne fast (οἱ λαὸς μεσός) gathered themselves toge-
ther in the Church-yard to their devotions; not tarry-
ing in the Church, because they had no heart to receive
the holy mysteries, with *George* their Bishop. This com-
ming to his knowledge, he presently sent out unto *Seba-*
stian, then capaine of the Garrison, and by Sect a Mani-
“ chee; to arme his forces, and repaire to his assistance.
(Where by the way, I marvaile, and that not a little, that they
which made St. *George* an Arian, because of the identitie of
names, have not made St. *Sebastian* also an Heretike of
the *Manichees*, on the same reason.) Upon this mes-
sage, *Sebastian* hasted with his band, and even upon that
sacred day (it was a Sunday) made an assault upon the
people in the place. The veyled *Virgins* were brought
forth unto a flaming fire, and threatened death; in case
they would not yeld to the condemned Opinions of
the *Arian* Heretickes: Such of them as continued con-
stant in the Faith, being immodestly despoiled of all their
garments; and buffeted so cruelly upon the face, that
long time after, it was a matter of some difficulty to know
who they were. No leesse than forty men were violently,
and after a strange manner, torn in peeces: the rest
more mercifully dealt withall, and banished. *Ταῦτα μετεπεισθεῖν*
τοις τετταύτησι, & τοῖς ιδίοις μετεπεισθεῖν &c. As for the
bodies of the slaine, they would not give them to their
friends and kindred, that so they might be honestly bu-
ried; but kept them privately at home, the better to de-
light and satiate their eyes with that bloudy spectacle. So
true is that of *Photius*, that *George* had done such horrible
and

CHAP. 7.

The History of

PART I.

and barbarous cruelties in that poore City ; *οὐ μὲν τοῖς Ελλησιν οὐτιστῶν τολμεῖσθαι, φλεγόποτας νομίζειν*, that even the greatest persecution, raysed by the Gentiles, might in comparison heereof, be reputed mercifull:

(3) Vnto his tyrannies, let us adde somewhat of his avarice and extortions, whereby he alio vexed and troubled the poore Alexandrians : And heereof *Epiphanius* tells us, that hee spoyle many of the citizens of their fathers goods, that he had tooke into his hands the farme of nitre, (*πηλὸν νῆσον ἀπελέγει*) and of the salt-pits, and the monopolie of Paper : making a gaine, *ἀλεξιστὸν λαπτῶν τερασσόν*, out of the least and vilest matters : that he establishid a new order or Beere-carriers, (*Leſticulary*) in the Church, and restrayned them to a certaine number ; not suffering any but those by him appointed, to have the buriall of the dead : and this not out of any care to see them decently interred, *ἀλλὰ διὰ παρεργῆ βιάδην*, but grediness of filthy lucre ; not to say any thing (*sayth hee*) of his lusts and cruelties. Thus farre, and to this purpose, *Epiphanius*. Which his misgovernment in his place, being informed against him in a Councell holden in *Selencia*, anno 358. or thereabouts ; found plausible entertainement there amongst some of them, who were united in a faction against him : by whom hee legally and judicially was deprived of his ranke and dignitie ; some other things concurring, to exasperate mens mindes against him. The case was this. The Fathers heere assembled, intended, as it seemes, some mitigation in the points of Controversie then on foot, and therefore did declare our blessed Saviour, to be of a like *Subſtance* with the *Father*, though not the same. So that the difference now was onely in a letter, as made the difference but little leſſe : The *Nicens Creed* pronouncing *CHRIST* to be *οὐσίαν*, of the same *Subſtance* ; and this affirming him, to be onely *οὐσίαν*, of the like *Subſtance*. To which decree, this *George*, a peremptory and stubborne Arian, would not yeeld ; for which, with other matters prooved against him, he was sentenced to be degraded. I say, with other matters prooved against him, because wee reade in

in *Sozomen*, that they of *Egypt* had accused him in the Councell of rapine, such & other contumelious crimes, καὶ ἀρταγῶν καὶ Σερένων Γεωργίου κατηγόρου ὁ Αἰγυπτιος. As that Author hath it. Lib.4.cap.16.

(4) In this Seleucian Synod was present also another *George*, Bishop of *Laodicea*, a City of *Syria*, an Arian also, or one at least which did not favour the *Homonians*, for so they call'd them. Γεώργιος ὁ Λαοδικείας ἢ εὐελα οὐκενος, Socr.1.1 c.16. εἰς ὃν τῷ μετέντερον τῷ ὄμιστον. So *Socrates*. But yet, it seemeth, a peaceable and quiet Arian; one who not only willingly subscribed unto the Canons of that Councell, but also made himselfe head of a party against *George* of *Alexandria*, in the behalfe and cause of *Cyril* of *Hierusalem*. This *Cyril* Id.lib.2 c.19. being a learned and a godly Bishop, had a caule dependant Gr.31.Lat. in that Synod; and those which were profest'd and peremptory Arians, did purpose to depose him: that so, there might be roome to settle in *Hierusalem*, a Prelate of their owne faction. But on the other side there was no want of such, who though they loved him not for his Opinions, which were true and Orthodox, did yet admire his learning, and respect his person. Hereupon the Councell was divided into two parts or factions: wherof the one was governed by *Acacius* Bishop of *Cesarea*, and *George* of *Alexandria*; the other by this *George* Bishop of *Laodicea*, and *Sopbronius* of *Pompeipolis*. And after the determination of the Councell, there is this mention of him in the lame Author, that he did doubtfully declare himselfe in the points of Doctrine then questioned: sometimes abetting the Decrees of the Seleucian Synode; and sometimes more inclining to the opinions of the Arians; καὶ νῦν μὲν δύοιον δύοιον· 1b c 36.Lat.με. γνωστα τὸν τῷ πατερὶ, Νῦν δὲ εἰς τὸ Αργεῖον διοικίαν ταῦτα δοξαν. Gr. Which being so, I doe the rather wonder a strange mistake in the learned *Drusius*, who makes this *George* the Laodicean to bee the same with him of *Alexandria*. For in his Notes upon *Sulpitius Severus*, ad pag. 149, he hath it thus; in His *sacra*. *Georgius Laodicea Episcopus, Cappadox, Arianorum munegit* τοῦ: and afterwards, ad pag. 156, *Georgius Alexandria Episcopus à Constantio confusus, cum primi finisset Episcopus Laodiceanus.*

odicenus. Which words of his, first make the Laodicean George to bee of Cappadocia ; and afterwards translate him unto Alexandria : but neither rightly. And thus wee see how Doctor Reynolds first confounded George the Arian with S. George the Martyr ; and Drusius confounded George the Laodicean with George the Alexandrian. There is another George Bishop of Alexandria too, mentioned in Photius as the Author of a booke concerning Chrysostome : *ösis Biblioth. cap. 96. de èstv Cör ix èxw oripes n raggiatore*, but who he was (faith he) and in what time hee lived, I am not certaine. I wonder some or other hath not resolv'd the doubt, and made him also George the Arian, that so wee might have had a whole messe of Georges, and all but one.

(5) But to returne unto my story. No sooner was the Councell ended, but George prepared himselfe for his returne to Alexandria : however that he stood degraded by the sentence of that Synod. It seemes he was a man, not to bee daunted with complaints or censures : for prelenty on his returne, he fell upon his former courses, plaguing aswell the Gentiles as the Christians, who would not be in all points of his opinion. By meanes whereof, and that the memory of his former cruelty and rapines was still fresh and piercing, he became generally hated : so hated, that there wanted nothing to dispatch him, but some fit occasion. What this occasion was, is by divers Authours diversly related ; though all agreeing in the maine. Our Ecclesiasticall Historians agree jointly, that the Emperour had given him licence to convert the Temple of Mithras, or the sun, which had beeene long time out of use, into a Christian Church : and that the Christians finding in it great heaps of slaughtered bodies, which had beeene offered to that idoll, exposed them to the publicke view ; thereby to make the irreligion and impiety of the Gentiles, the more odious. Nelled with which, they fell together on their Bishop, whom before they deadly hated ; and slew him in the very place. By Ammianus Marcellinus it is thus related, that passing once by the goodly Temple dedicated to the *Genius* of the place, (perhaps that consecrated to *Serapis*) with many of the

the people, according to the custome, wayting on him:
flexis ad eadem ipsam luminibus, quamdiu, inquit, stabit hoc sepal- Lib. 21. cap. 28.
chrum: Casting his eyes upon it, after a scornefull fashion,
 how long (said he) shall these old ruines continue undemo-
 lished? Upon report of which, the Gentiles furiously inra-
 ged, and hearing in the very nicke, that their Governour
 was newly dead; they greedily apprehended both the oc-
 casion, and the opportunitie; not quieting themselves, till
 they had torn the man so hated, into almost a thousand
 peeces. On both sides it is well agreed in the maine and
 substance; though differing a little, in the circumstance:
 both parties, as well the Christians as the Gentiles, testify-
 ing this; that as his life was bloody, so his death was shame-
 full.

(6) I say his death was shamefull, in that it was inflicted
 on him, for so vile a cause; it being a most certaine trueth,
 that *causa, and not pena, facit Martyrem.* For howsoever
 probably the Gentiles might begin the uproare; as loth to
 see themselves derided, and their Temples ruined: yet the
 whole people generally were interessed in his death; all
 greedie of revenge for those many injuries, which they suf-
 fered by him. Of any yet, that say he died, either to witnes
 to the trueth of the holy Gospell, or for the testimony of a
 good conscience: I must confess my selfe to seeke. Sure I
 am *Epiphanius* tells us, that he was not done to death in the
 defence of Gods trueth and Gospell; and hee reasons thus;
λέξει δέ τις τελετελεκτότερον, εκ οὗν ἐμάρτυσεν, &c. Here 76.
 But some perhaps will say, was not this *George* a Martyr,
 that suffered these things of the Gentiles? yes verily, saith
 he, had hee indured those miseries in testimony of the truth;
 or had that cruell death betide him through the malice of
 the heathen for the confession of his faith in Iesus Christ;
 then had hee beene a Martyr, and indeed a chiefe one; *εκ*
τού δὲ αὐτοῦ διὰ τοῦ εἰς Χριστὸν ὀμολογίας, &c. But this, saith
 he, was not the cause of *Georges* suffering; but rather for
 that all the time of his being Bishop, hee had oppressed the
 people, despoiled them of their goods, and many other
 wayes incensed them; all the particulars whereof wee have

lib. 3. cap. 28.

shewne already. Let *Ammianus* tell the story, and he prepares the way unto it with a relation of those many insolencies wherewith he had provoked that people. As namely, that he had incensed the Emperour against them, accusing them, *ut ejus recalcitrantes imperio*, of disobedience unto his commandments; and that forgetting that he was indeed a Bishop, *ad delatorum ansa feralia deficebat*, hee was become a taleteller, an informer. And amongst other things, that hee had buzzed into the eares of the credulous Emperour, that all the houses in the City which had beeene built by *Alexander* the great, at the publique charges, *emolumens eratq; accedere deberent*, ought to be answerable and accomptant unto the Exchequer. Which his ill offices being fresh in memory, and meeting with a people that were apt to mischiefe, they greedily apprehended, the occasion offred, to dispatch the Tyrant. Consult with *Nazianzen*, and he will easilie informe you, that not the Gentiles only, but the Alexandrians generally, *ο Ρωμαϊκόν Αλεξανδρείαν* ἐν ἐξόρτες τὸν αὐτὸν τελευτεῖν, not able longer to indure him, inflicted that most miserable death upon him. Nay, *Socrates* and *Sizzen* both say expreſſly, that this execution was by ſome men imputed not at all unto the Gentiles; but to the friends and fautors only of *Athanasius*: and the matter well made up, if ſo the Gentiles may be drawne to take part among them. For which cauſe they produce the letters of the Emperour *Iulian* unto thofe of *Alexandria*; out of which they obſerve, and rightly, that not the Christians ſeverally, but the people joynitly, are condemned for it. *Socrates* gives this reaſon of it, *Ἐγαίνει τοῦ Γεωργίου*, &c. for *George*, ſaith hee, had long beeene very burdenſome and grievous unto all the City: *καὶ διὸ τὸτο ἐξέκαυθεν εἰς φιλονικίαν τὰ πλήντα*, and thereupon the multitude were eaily inflamed to tumult and ſedition. And which is moſt of all, if *Athanasius* may be credited, as no doubt he may, the Gentiles of all others had leaſt cauſe to diſaffect him, he being, as his actions ſhewed him, *ὑπερβολῶς χριſtιανὸς*, ἀλλά *ζυγῶν μᾶλλον τὰ θεῖαν*, more zealous of their Idols, then of the Christian faith, which he understood not. All pregnant prooſes that

Orat. 21.

Socr. c. 3.

Orat. 1. contra

Arian. p. 290.

George

George the Arian was done unto that shamefull death, not for religion which hee regarded not, but for the many villanies which he had committed.

(7) I have the more at large related the whole History of this bloody tyrant, because wee may the sooner see, how little probability there is in this, that he should ever steal into that credit in the Church, as to be reckoned for a Martyr. Wee doe not doubt to make it evident anon, that our St. George was honoured as a Saint and Martyr, in the time of Pope *Gelasius*, yea and before, during the life also of St. *Ambrose*. Suppose wee then, that George the Arian suffered death anno 361, about which time St. *Ambrose* flourished, though not yet a Bishop, and that *Gelasius* entred upon the Church of *Rome* anno 492. Let this, I say, bee granted, or let it only be supposed; and shall we thinke it possible, that in so small a tract of time, if not the same time, the Church should bee so much mistaken, to honour such a barbarous and bloody Tyrant for a Saint? This is, me thinkes, not likely; and I must crave some longer time, before I dare beleive it. But George (say they) was by the Arians reckoned for an holy Martyr. What if he were? Shall wee conceive the Church to bee so carelesse of her selfe, and in her purest times, as to afford him roome in her common Calendar and Martyrologies, upon the commendation of the Arian Hereticks. I doubt it much. But what if we should make deniall to this *as to be*, and say, that George the Arian was not reputed for a Martyr, no not by those of the same party? If wee should say so, I see not yet, what might bee justly said against us. Certaine I am, that *Epiphanius* saith, he was no Martyr, as before we noted. And I am also sure, that *Nazianzen*, instead of calling him a Martyr, saith of him, that he was ὁ πονητὸς ἀδίκοιας, ὁ τὸν εὐρετεῖας φόρος, ὁ τὸν πονητὸν φόρον, a blast of wickenesse, a staine of piety, and a forerunner of the Deuill. Excellent evidence to informe us what opinion the Christian Church had entertained and recorded of him: how most impossible it is, that she should ever bee so carelesse of her selfe, or so forgetfull of the man and his many villanies, as to repute him for a Martyr. Certaine

taine I also am, that *Acacianus Marcellinus* hath recorded, that his accursed body being first torne in peeces, was afterwards consumed with fire: and all the ashes of it raked up together by the people, and cast into the sea. And this they did, lest else they might be recollected, and a Temple built in honour of them: even as we see it done (faith he) to others of the Christian religion, who suffering grievous torments, and dying in a constant perseverance in their faith, are by that Sect entituled *Martyrs*; *Id metuens* (faith he) *ne collectio supressis, ades illis extraherentur, ut reliquis, qui deviare a religione compulsi pertulere cruciabilis poena, ad usque glorioam mortem intemerata fide progressi, & nunc Martyres appellantur.* So then, it is affirm'd by *Epiphanius*, that he was no *Martyr*; by *Marcellinus* that his ashes were all cast into the sea, that so he might not bee reputed as a *Martyr*: and therefore by what good authority it may bee proved, hereafter, that he was reckoned for a *Martyr*, we are yet to seek. Which being so, I cannot choose but marvell, how *Epiphanius* is produced by Doctor *Reynolds* first, and afterwards by *Insuus*, and by *Polanus*, as a reproover of I know not whom, some certaine *Quidams*, some *imprudentes Christiani*, for worshiping the Arian *George* as an holy *Martyr*. For in the place alledged, that reverend Father writing against the *Esseni*, tells us this of them, that their Founder was one *Essus*, promoted to the dignity and office of a Deacon by that *George of Alexandria*, who was so cruelly torne in peeces by the people. Which told, hee makes a query, not as from them, but of himselfe, whether the man that had so suffered by the Gentiles, might not bee justly called a *Martyr*, and thereunto returnes an answere negatively, that hee was not so to bee accounted, as before wee noted from that Author. Not one word more then this in *Epiphanius*, touching the Arian *George* his being reckoned a *nonnullis*, for a *Martyr*; and therefore we must leave both this, and the *Verum a me colo capit*, which comes after, to his bare assertion.

(8) But put the case, that *Epiphanius* had affirmed, as much as Doctor *Reynolds* would faine have him; *viz.* that *George*

George the Arian, was by the *Anomai* reckoned as an holy Martyr; what shall wee say if *Epiphanius* were mistaken in the grounds of his opinion. In the conclusion of that passage, he tells us, that he did relate the history of this *George*, for no other reason, but that he was to speak of *Aetius*, the founder of that sect, τὸν τοῦ ἀναστάτων διάκονον, who by this *George* was made a Deacon. What then if *Aetius* were not made Deacon by this *George*? then certainly as *Epiphanius* was mistaken, so had the *Anomai* no pretence of reason, to worship *George* the Arian as an holy Martyr. For *Aetius* in very deed, was not made Deacon by this *George* of *Alexandria*, but by *Leontius* Patriarch of *Antiochia*. So *Socrates* in his Ecclesiastical History, Αἴπερ τὸν αἰ. Lib. 2. cap. 19. σέπτικον αἴσθητον, τὸν Λεοντίου τοῦτο τῆς Αυτοκρατορείας θμούσιον, τοι. & Lais. 23. εἰσορεῖται διάκονος. Which in the selfe same words is repeated also, by *Suidas* in his *Lexicons* To the same purpose *Sozomen*, ήντι τοῦτο (Aetius) διάκονος τῆς Αυτοκρατορείας εὐχαριστας Lib. 4. cap. 11. Σεπτικον αἴσθητον. *Aetius* was made a Deacon of the Church of *Antiochia*, by *Leontius*. But not to trust to them only, whom we have formerly condemned for their unskilfull handling of the history of those times; S. *Athanasius* saith the same: viz. that *Aetius*, because hee did support the Arian Heresie, was by *Leontius* made Deacon. *De Synod. Ar.* & *Selina. p. 913.*

His έπειτα, τὸν Λεόντιον αἴσθητον διάκονον κατέσκοντα, as that Father hath it. Its true, that *George* the Arian, did after entertaine this *Aetius*, although not long. Which, whether it may be sufficient to make the *Anomai* so devoted to his memory, as that they onely shoulde repute him for a Martyr, whom all men els detested as a bloody tyrant: I leave unto the judgement of any tolerable Reader.

(9) Wee will proceede a little further, in search of those *nomulli*, those *imprudentes Christiani*, as *Iunius* calls them; which are supposed to worship *George* of *Alexandria*, as an holy Martyr: and I would faine know who they were, and of what condition. We have already seene out of *Athanasius*, *Nazianzen*, *Epiphanius*, and *Anomianus*, how little there was in him which might merit good opinion, cyther dead or living. Extremely hated whiles he lived, as it is

in *Sozomen*, by all sorts of people. By those of better sort, and noble quality, *as ἀριστοὶ καὶ νοῦς*, for setting them at naught, and vilifying of their persons ; and by the poorer ranke of people, *as νεργίνως*, by reason of his tyrannies ; and by the Orthodox professors *as ὑποτελεῖς καὶ τοῦ εἰδήσων* as forcing them to bee of his opinion in matters of Religion ; and by the Gentiles, *ἐπὶ καὶ τοῖν αὐτοῖς*, &c. because hee had prohibited them to sacrifice, and hold their wonted festivals : by all in generall, for whispering false and dangerous tales against them into the eares of the credulous Prince *Constantius*, as *Ammianus* hath recorded. Who now are left to worship *George* the Arian, as an holy Martyr ? If neither of the better sort, nor of the poorer, nor any of the Orthodox professors, nor of the Gentiles ; then all that possibly can be hoped for, is, from those of the Arian faction, and yet from such of them only, *as were neither of the better sort, nor of the poorer* ; which were none at all. Adde, that as *Ammianus* tells us, hee was so generally hated, and by all indifferently, that *no man* proferd opposition in his defence, to preserve his person : which had they done they might without all question, have saved his life.

Lib. 22. cap. 29. *ransq. miserandi homines* (he meaneas this *George*, *Dracontius* and *Diodorus*, that suffered with him) *ad crudelē supplicium ducti, Christianorum adjumento defendi* ; *ni omnes Georgij odio indiscreti flagrassent*, as that Author hath it. If so, if no man loved him whiles he lived ; or rather if he were so generally hated, by men of all conditions ; wee may beleieve in reason, that they were not very forwards, to give him any kinde of honour being dead. And for the Arian party, it is not to be doubted, but that in *Alexandria*, considering how long a sway that heresie had borne in those parts and countries ; they had both power and strength sufficient, to have saved their Bishop, had they listit. So that we may, if that proceeding might be warrantable in a matter controverted ; demand of Doctor *Reynolds*, or those that do allow his judgement, if they, or any of them, can bring us one *idoneum testimoniū*, which saith, that *George* of *Alexandria*, was reckoned as a Martyr, even by those of the Arian party, I am

am sure they cannot. Tis true *Baronius* saith it, but he on-
ly saith it; and *Ammianus* whom he citeth, tells us no such
matter. And for *Baronius* I hold him no *idemus testis*, to
be beleaved upon his word, especially in things so long be-
fore him.

(10) But be it so. Suppose that *George* the Arian was of *Cappadocia*, and that he was reputed as a *Martyr*, by the *Anomosi*, or the Arian heretickes; what prooef is this, that therfore *George* our *Martyr*, must be their *George* the *Arian*? Surely none. And therein certainly Doctor *Reynolds* hath no other argument, then a conceit first, that so it might be; and afterwards a resolution, that so it should be. Not to disprove therefore that which is no otherwise affir'm'd, then by conjecture: wee will set downe in briefe the infinite differences, between our holy *Martyr*, and their *George* the hereticke. First in their times, ours suffering under *Diocletian*; theirs, under *Julian*: and in the cause, ours dying in defence of the holy *Gospell*; theirs, for the many insolencies, which hee had committed: and in the instrument, ours dying by the command of a cruell Emperour; theirs, by the hand of an enraged multitude: and in the manner of their deaths, ours being beheaded; theirs, torne in peeces: and in the disposition of their bodies, after death, ours being decently inter'd; theirs, burnt to ashes, and those ashes cast into the sea: and in their callings, ours being a professed *Soldier*; theirs, a *Prelate*: and in their parentage, ours being borne of noble parents; theirs, the sonne onely of a poore *Fuller*: and in their age, ours scarce attayning unto twenty; theirs, having runne through many offices, and ecclesiastical preferments: and lastly, in the place of execution, ours being put to death in *Nicomedia*, the regall City of the lesser *Asia*; and theirs in *Alexandria*, the chiefe Towne of *Africa*: not to say any thing of their different countries, which is the matter controverted. If therefore *George* the Arian, must be *George* our *Martyr*, because the Arian *George* (for so we will suppose it) was a *Cappadocian*; and worshipped as a *Martyr*, (suppose that too) by the Arian heretickes: then russet may bee greene, and white

may

may be yellow, because colours all ; or *Martin Luther* may be *Martin Marre-Prelate*, because both *Martini*. But of this inference it is inough to say a little : and therefore on unto the residue of the Doctors arguments.

(11) The residue in that Discourse of Doctor *Reynolds*, is a collection of thosse severall passages which seeme to have beene taken out of the Arians Legend of their *George of Alexandria* ; or rather by them thrust into the history of St. *George the Martyr*. Of this sort Doctor *Reynolds* reckoneth the conflict betweene him and *Athanasius the Magician*, extant (saith he) in *Metaphrases* and *Pascrates*, as also in *Vincentius* and *Antoninus* ; together with the fable of the Persian *Dacianus*, first made a King (saith he) by the Arian Legends, and after so reported in the Martyrology of *Bede*, and others. Vnto the first of these, touching *Athanasius*, wee have already answered in our third Chapter ; observing only here, that there is nothing of this *Athanasius*, in that written by *Pascrates* (although the Doctor please to say it) that *Antoninus*, though hee in briefe relates the story, gives not that name or any else to the Magician ; which caution I doe also meet with in *Jacobus de Voragine*. Touching the Persian *Dacianus*, and what may be alleadged in their defence by whom that passage is related ; this wee shall borrow leave to deferre a little, untill we produce such evidence as speakes on our side. And as for *Alexandra*, the wife of *Diocletian*, as the Greeke writers ; of *Dacianus*, as the Latine generally affirme : seeing she is not brought to testifie against us, and that already shee hath beeene examined ; we doe discharge her of the Court. Seeing, I say, shee is not brought to testifie against us ; and I say so justly. For Doctor *Reynolds*, who had canvassed over all the story, to finde what possibly hee could that might make it doubtfull and suspected : speakes not one word or syllable of this *Alexandra*. Which may perhaps imply, that there is more of reall truth in thosse passages which concerne her, then hath beeene granted hitherto. The rather since *Pascrates*, who is all silencie in the busynesse of *Athanasius* and his undertaking, is large enough in his relations of this Lady. That

Diocletian

Dioctletian had a wife, is very likely; for hee had a daughter married to *Galerius*: and why this wife of his might not be so converted as the story testifieth, what may perswade us not to credit so many Authors being consonant in the report. If any reason thus, *per me licet*, I shall not hinder him. I am no enemy to any circumstance of the story which may well be justified. But if it rather may be taken, as I thinke it may, for a remaine or fragment of the Ari-an Legend; I have expressed my selfe already, what I con-ceive to be the meaning.

(12) To end this tedious disputation, (for I will bor-row both the resolution and the words of *Sir Walter Ra-
leigh*, in a case of equall controversie) I holde it a sure
proofe in examination of such opinions, as have once
gotten the credit of being generall, so to deale, as *Pacu-
vius* did in *Capua* with the multitude, finding them desi-
rous to put all the *Senators* to death. He locked the Se-
nators up in the State-houle, and offered their lives to
the peoples mercy, obtayning first thus much, that none
of them shoulde perish, before the Commonalty had ele-
cted a better in his place. As fast as any name was read,
all of them cried out instantly, *Let him die*: but in the
substituting of another, some notorious vice of the per-
son, or basenesse of his condition, or insufficiency of his
quality; made each new one that was offered to be reje-
cted. So that finding the worse and leſſe choyce, the
further and the more they sought, it was finally agreed,
that the old ones should be kept for lacke of better. To
which the resolution of an *Englyſhman*, wee will adjoine
this caveat of a *Spaniard*: *Sine ergo plebem, probabilissimam o- Melch. Canua-
pinionem, presertim que penitus incedit & inveteravit, cum ma. lib. 11, cap. 5.
joribus suis retinere.* So having done our parts in the de-
fence of St. Georges history, so farre as it concernd the bea-
ting downe of that strong opposition, which was made a-
gainst him: our next care is to justifie it, out of such mo-
numents of learning and antiquity, as may for ever keepe it
free and feareleſſe of the like assaults. In which the Doctors
third conclusion doth present it ſelfe to be examined; viz.
that

that never any *George* of *Cappadocia*, but *George* the Arian, hath beene delivered for a *Martyr*, in any Author worthy credit. On therefore, *ou're* *Theta*. Which that wee may the better doe, we will repose our selves a little, till we have taken out commission, for the examining of witness(es) on S. *Georges* side: concluding heere, the first and most adventurous part of this discourse; this *partem avondasim*, as they use to call it.

The end of the first Part.

CHAP.

THE HISTORY OF St. GEORGE, asserted, &c.

The second part.

CHAP. I.

(1) *The Name and Etymology of George.* (2) *The Story of Saint George by Metaphrastes.* (3) *The time of that Author, and the reason of his name.* (4) *The opinion of him in the Greek Church.* (5) *This Metaphrastes not the same with Simeon the Schoolemaster.* (6) *The Country, Parentage, and first fortunes of Saint George.* (7) *The state of the Roman Empire at that time: and persecution then beginning.* (8) *The speech of George unto the Tyrannus: his torments, and his death.* (9) *The manner of his death according to Friar Anselme; and the English Story.* (10) *The intervening passages which occurr in Metaphrastes.* (11) *Arguments Ab authoritate negative, of what credit in the Schools.*

(I).

EE are now come unto the second part of St. Georges History, a part wherein we shall find many friends, and few enemies: for now wee are to deale with those that speake for us, and will not stick to justifie the Story of this blessed Martyr upon their oathes. But first we will dilate a little on his Name, lest else mistaking there, we may per chance have all our proesse overthronwe; and this wee will

Fsy: y Qu. h. 1,
cap. 10.

There thee a Plough-man all unweeting found,
As be his toylsome teame that way did guide,
And brought thee up in Plough-man state to bide;
Whereof GEORGOS be thee gave to name, &c.

In S. George.

The Greek Horology, or hours of prayer, thus descants on it; Ταρπυντίς ταῦτα Θεοῦ, οὐδεῖτιν τὸ εὐαγγελισμόν πανταλόγον, &c. Since thou art tilled and manured by the hand of God, expresseth thy self a worthy workman, or husbandman in the things of godliness; reaping the harvest of thy vertues: for though thou sowedst in teares, thou shalt reap in ioy. To this the learned Doctor Reynolds hath alluded also, as before I noted; where he informs us, that all true Christian people, (*Quos γεωργούνταν θεοῦ αποκαλεῖται Ἀπόστολος, 1 Cor. 3.*) whom the Apostle calls Gods Husbandry, ought to make warre against the Dragon, mentioned in the *Apocalypse*. But this allusion or conceit, noted before him, by George Wicelius, in these words. *Esto tu quicunque censuris Christianus, Georgius, idque re ipsa. Pater enim cœlestis Γεωργός est, inquit Evangelista: Nos hujus mystici Agricola γεωργία sumus, sicut ait Apostolus. Be thou (saith hee) whoever thou art, that art called a Christian, bee thou a George; and not in name onely, but in very deed. For as wee have it in the Gospell, *Our heavenly Father is a Husbandman*: and wee, as the Apostle tells us, are Gods husbandry. I said before, that this name of *George* was ominous, and in a manner did prefige*

presage him for a Martyr; thus *Serraria*, not without good reason, descants on it.

*Fælici angario tibi nomina falla, Georgi,
Terra tuo signidem sanguine culta fuit.*

Thy name presag'd that like a Plough-man good,
Thou shouldest the Church make fruitfull with thy blood.

And not much different from this, the Greeke Anthology thus playes upon the plainsong of our Martyre name.

*Σοφᾶς ἐγκρύπτος ή Δεῖον καρέρη
Τοῦτον ἐπάνθισεν αἷμα τὸν σὸν, &c.*

(2) But of the Name enough. The Story of our Martyr, wee have made choice to borrow out of *Simeon Metaphrastes*. For notwithstanding wee finde the History set downe at large by others of the later times, and that not few of those that went before him both in time and learning, have touch'd at it; yet wee have taken him to speake first for us, to open, as it were, our Bill; reserving all the rest as seconds, to make good his assertions. I know wee might with greater glory, and more seeming shew of Antiquity, have cast this burthen upon him that calls himselfe *S. Georges* servant, *Pascrates* by name: the first which did commit to writing, the Death and Actions of *St. George*; and one (if such a one there was) which might relate the Story with most assurance, as being alwayes with him, even unto his suffering. And verily, had wee beeene as well assured of the authority of the writer, as the antiquity of the worke, wee would have done it. The history ascribed unto him, is extant, as before I said, in an old Greeke Manuscript in the publique Library at *Oxon*: and agrees punctually with that Latine copy which we finde in *Lippoman* and *Surius*. Only that Manuscript gives no name unto the Author, nor tells us, that he was *S. Georges* servant, as that doth in *Lippoman*; which *Lippoman* perhaps might finde in that of *Crypta fer-*

resa, whence he had his copy. This therefore being thus uncertaine, both for the Author, and the time in which he lived ; wee rather choose to tell the story out of *Metaphrases* ; in whom there is not any thing omitted worth our reading, which is found extant in the other. Of whom, and of the time in which he lived, and that opinion which he carrieth in the world, we will speake a little ; because wee have made choice of him to declare first for us, and it concernes us, not to have our busynesse opened by a man suspected, by one of no esteeme and credit with the learned. When that is done, we will not beg you to beleive him any further, than in Sir Walter Rawleighs judgement we may give credit unto *Annius* and his Authors : namely so farre as others writing on the same Argument, concurre with him, and justifie his words as warrantable and historicall.

(3) And first, the Age in which he lived, is diversly reported. *Bellarmino* on the credit of *Baronius*, hath placed him in the middle of the ninth Century. *Iohn Vossius* in his booke *De Gr. Historici*, hath ranked him in the yeere 1060. *Oranus Volateran*, our learned *Iewel*, and *Heleucus*, make him a babe of yester day ; a writer of the fourteenth Century, no older. Of this last computation more hereafter : the other two, being the worst of them more probable then this ; though but one true. These two both built upon the same ground, viz. the time of *Michael Psellus* ; and therefore if wee can resolve upon his time, wee have found the other. By *Bellarmino* it is affirm'd that *Psellus* was alive anno 850. *Michael* the third, together with his mother *Theodora*, then ruling in the East : which *Psellus* made a funerall *Oration* in the praise of *Metaphrases*. This last acknowledged to bee true by *Vossius* ; but then hee tells us, and that upon the credit of *Cedrenus*, that *Michael Psellus*, Τῶν πριονῶν ὑπάτερος, as that Author calls him, was Tutor unto *Constantinus Ducas*, who began his Empire in the yeere 1061. But in the listing of the busynesse, it may perhaps appeare, that *Vossius* is not led to this by any argument, more then his owne opinion. *Non negare possum* (saith hee) *ijus temporibus* (viz. sub *Mich. 3.*) *vixisse quendam Michael. Psellum* ; nam id aperi

Descrip. Ecc. Lib. 2. cap. 26.

Loco quo supra.

perit testatur *Johannes Curepalates*: sed nego istum nebulari illum esse *Philosophum*, cuius permulta hodieque supersunt. Hee cannot cheole but grant, a *Michael Psellus* to haue flourished in the time of *Michael and Theodora*: but that this was the *Michael Psellus* whose writings are still extant, this he denieth. So then, it bring so farre granted, that *Michael Psellus* was aliue; according to the time assignd by *Bellarmino*, wee will according to that computation resolve of *Simeon Metaphrastes*, that he flourished in the ninth Centurie. When we see better reaon to inforce the contrary, we shall not think it any shame, to alter our opinion. As for the name of *Metaphrastes*, it was given our Author in reference unto a worke of his, touching the *Lives of Saints and Martyrs*: which lives he had collected with indefatigable industry, out of severall Authors, himselfe retayning the sense and matter of them, but otherwise delivering the Stories in words more proper and expressive. So witnesseth *Aloysius Lippomanus* in his Preface; *Id quae & Metaphrase nomen suum adeptum: utraque enim Gracè, Latine est Scripturam aliquam dilucidioribus verbis, sensu tamen & materia retentis, interpretari.*

(4) This worke thus brought together, became of good esteeme and credit in the Eallerne parts: the reputacion of the Writer, and the opinion had of his good perfonnance in that kind, concurring both together, to further the admission of it in their Churches. For of the man himselfe, it is affirm'd by *Lippomanus*, that by the Grecians hee is honour'd as a Saint: the 27. of November, being assignd him for his *Feast day*; *Psellus*, a man of speciall quality himselfe, hath played the *Panegyrist* in his commendation: and therein added to the fame of *Metaphrastes*; *Adeò bonum est laudari à laudato viro*. Nay, he protesteth himselfe in a manner nonplust, and at a stand, as being utterly unable to commend sufficiently so rare a man. For in this wise he beginneth his panegyrick, *Cum magnam Simeonem laudare Apud Surium statuerim, cuius per un versum orbem & nomen & res gestae et Numb 27 lebrantur, nescio quibusnam verbis utar in eo laudando, vel quidnam ex omnibus dilectoris, sufficientem praebe laudem, &c.*

Concil Flor.
Anno 1436.

See 6.

This was enough for one. See in the next place how much the Fathers of the great Councell held at *Florence*, the greatest in the later ages of the Church, have magnified his name, and extold his learning. I say the greatest in the latter ages of the Church, both in relation to the parties there assembled, being the choicest of the East and Westerne Churches: and for the busynesse then in hand, being an union and attonement betwixt *Rome* and *Greece*. For vouching him and his authority, in that great point, *De filioq;* then debated; hee is summon'd thus: *Imprimis ergo Sim. Metaphrastes vestris in Ecclesiis celeberrimus, accedat, &c.* *Sess. 7.* But what need more be said than that of *Theod. Balsamon*, in his *Commentaries on the Canons made in Trullo*: who though he be by *Bellarmino* called *Schismatick*, as being of the Church of *Greece*: is not the leise to be beleueed in the present busynesse. For there was great complaint made in that Councell, how hideously the lives of Saints were falsified by *Heretickes*, which 63. Canon, together with the resolution of the Fathers, wee have recited in the second Chapter of the former part of this Discourse. Hereupon *Balsamon* takes occasion to congratulate the felicity of the Church, in those latter times; and to commend withall, the paines and excellent performance of our Author, in that Argument. *χρεις τοιχυν τῷ μαρτυρεῖται Μεταφράστην τῷ μητροπολίτῃ τοῦ οἰκουμενικοῦ ἀληθείας, πολοις πόνοις καὶ ιδράσι κατακλαμάννην.* All praise (saith he) be unto blessed *Metaphrastes*, who with such infinite paines and labour, hath set out the glorious sufferings of the *Martyrs*, for the holy truth: *εἰς υπεροχήν Θεοῦ, καὶ δοξαν αἱρίσσων τῷ αἰώνῳ οὐπίσπαν.* Both to Gods glory, and their honour. More cannot easily be said in Writters honour. It is true, that many times *Baronius* doth seeme to censure him, for mingling fables with his Story: and the particulars for the which he chargeth him, he hath, upon occasion as they came into his way, particularly noted. But not a word to the disparage of this Storie of *Saint George*, in all his volumes. *Adde* that the *Cardinall* is himselfe so faulty in that kind, that it might seeme a comfort to him, to have some others share with him the same infamy: and then *Baronius* censure will bee no prejudice

either to our cause, or Author.

(5) *Bellarmino* giveth this note of him, and the note is good: *Vides aliquas historias Sanctorum, additas a posterioribus*; That many Histories seeme to be added to the worke of *Metaphraſtes*, by ſome of leſſer ſtanding; thoſe namely which were added to the Catalogue of Saints, after the death of the firſt Author. Which note of his, together with the teſtimonies of *Balſamon*, and *Pſellus*, do moſt abundantly reſell their error, which make him ſuch a *Puſſé*: and in part alſo laiſſe it. The firſt of thoſe, that did diſparage thus our Author; *Raphael Volaterran*: and in him we reade it thus. *Simeon Constantinopolitanus Iudimagiſter*, circiter annos abhinc 200. componuit Gracè *Metaphraſtes*, Id eſt, Sanctorum vita, qua ſingulis mensibus proprie leguntur, babenturque in *Bibliotheca Vaticana*. I thus tranſlate it in the words of Bishop, *Iewell*, This *Simeon Metaphraſtes*, whom Maſter *Harding*, calleth a *Greeke Writer*, was a poore Schoole-maſter in, *Constantinople*, and wrote Saints lives, which may well be, called, *The Legend of Iyes*, and lived two hundred yeares, agoe, and not above. Thus hath *Helvicius* placed his *Simeon Constantinopolitanus*, in the yeaſe 1306. which was two hundred yeares exactly, before the time of *Volaterran*: And ſo *Orani* in his *Nomenclator*, *Simeon Metaphraſtes*, *Constantinopolitanus*, ſcripſit de vita *Sanctorum*, Sec. 14. So they, but this can nothing prejudice our *Simeon Metaphraſtes*, extoll'd ſo highly by *Michael Pſellus*, who liv'd in their account which ſpeaketh the leaſt, Anno 1060. ſo highly praiſed by *Balſamon*, who wrote about the yeaſe 1191. above an hundred yeares before this Schoole-maſter, was talked of. Likely it is, this Schoole-maſter, might adde thoſe Lives unto the worke of *Metaphraſtes*; which by the Cardinal are noted to be of latter date, and a leſſe ſtanding. And this I thinke the rather, because *Nicephorus*, who liv'd then with this Schoole maſter, if ſuch there was; hath told us touching *Simeon Styliſter*, the latter of that name, how that one *Simeon Magiſter* (Some Schoole-maſter perhaps) had written of him; but not ſo learnedly as the occaſion did require. *Ea huc uisque (de Sim. viz. Styliſte) ſermone omniuſ celebriantur*

Anter; a Simeone Magistro, quamquam non ita dolle ut magis-
trando rerum postulavit, conscripta. But be he what hee will,
as ignorant as a Pedant may be in nature, it is no
matter: certaine I am, hee cannot be that *Metaphrases*, so
much fam'd by *Psellus*, *Balsamon*, and a whole Councell; not
at, whom wee haue chosen to report the storie of Saint
George, and is now ready to relate it.

(6) Of *Metaphrases* hitherto. Wee now proceed unto
the storie, which he tels us, thus. *Georgius in Cappadocia, non
opere loco, è Christiani parentibus natus; in vera pistate jam
inde rancatus fuerat. Hic cum ad pubertatem nondum pueris-
set, patrem in certamine pistatis egregie pugnantes amisit; è Cap-
padociaque cum matre in Palestina, unde erat oriunda, se con-
sulit: ubi multa illi possessiones, et ingens erat hereditas. Ob gene-
ris igitur nobilitatem, cum jam ex corporis pulchritudine et aetate
ad militiam aperte esset; Tribunus militum est constitutus. Quo
quidem in munere, cum virtutem suam in bellicis certaminibus,
jisque strenuum militem ostendisset; Comes à Diocletiano consti-
tuens est, antequam christianus esse cognosceretur. Cum autem eo
tempore mater è vita discessisset, majoris cupidus dignitatis,
maximam e divitij sibi relictis partem accipit, et ad Imperato-
rem profectus est. Tunc annum viceffimum aetatis imple-
verat. So farre the words of *Metaphrases*, which I haue
therefore here put downe at large, because it is the ground
worke of the whole businelle. I translate it thus. Saint
“George was borne in Cappadocia, of Christian Parents,
“and those not of the meanest qualitie: by whom hee was
“brought up in true Religion, and the feare of God. Hee
“was no sooner past his childhood, but he lost his father,
“brauely encountering with the enemies of Christ: and
“thereupon departed with his afflicted Mother into Pale-
“stine, whereof sliue was a native; and where great
“fortunes and a faire inheritance did fall unto
“him. Thus qualified in birth, and being also of an
“able body, and of an age fit for employment in the wars,
“he was made a Colonell. In which employment he gave
“such testimonies of his valour, and behav'd himselfe so no-
“bly, that forthwith *Dioclesian* not knowing yet that hee*

“ was a Christian, advanc’d him to the place and dignitie
“ of a Count Imperiall. About this time, his Mother dyed:
“ and he augmenting the heroicke resolutions of his mind,
“ with the increase of his revenue, did presently apply him-
“ himselfe unto the Court and service of his Prince; his
“ twentieth yeere being even then compleat and ended.
Pafocrates, or at the leaſt, that ſtorie which is intituled by his
name, comprehends the birth & fortunes of S. George, in a
leſter compaſſe, though the ſame in ſubſtance: Ἀγίου Γεωργίου
ἐν ὁ ἀγίῳ τῷ Χειροῦ μαρτύρῳ, Κατάκλιτον τῷ θυρῷ ἐντυνίσ-
σθεντος, καὶ τῇ πενιτειᾳ λαυτοτεις. (whicli ſtiax κακοοπηκός,
relietur in τῷ πάτερι τοῦ Χριſτοῦ). Saint George (faith hee) that holy
“ Martyr was by birth a Cappadocian, of Noble parentage,
“ remarkable both for his vertue, and his riches: a man
“ indued with a celeſtiall kinde of wifedome, and therewith-
“ on aduanced unto many offices. It followeth after, (which
I maruell how it was omitted in Lippomans translation)
γίους γενουτις οὐδια τὸ πολλῷ εὐδοκιμιστι, that after much
prooſe had of him, he was made an Earle. Simeon Metaphra-
ſtes also in a Panegyricke made for the festivall of our Mar-
tyr, tells us this alio of him, that he was young in yeeres, but
old in wifedome, *etate juvenis, sapientia canus*: and that, *ab
ipsa pueritia in armorum certaminibus excellebat*, he had beene
famous in the warres from his very child-hood. Thus ha-
ving brieflye touched both his qualitie and endowments,
we ſhould immediately proceed to his atchievements, but
that an anſweare muſt firſt be made to old Fryer *Anſelme*,
and in him unto Sir *Walter Raleigh*, both of them make Saint
George to be a *Paleſtinian*, not a *Cappadocian*: and tell us
that the very house made happy by his birth, is ſtanding to
this day, and is called commonly Saint Georges. And firſt
for Fryer *Anſelme*, (hee was a Fryer of the order of Saint
Francis) he tells us this, *De Acon versus orientem ad quinque ne.*
lencas occurrit easale quoddam, quod S. Georgius dicitur; quia
ibi natus fuit, & ſitum est inter montana in valle. This by Sir
Walter Raleigh, and in almoſt the ſellemame words, though
“ in diſſerent languages, is reported thus: Five miles from
“ *Ptolemais* (which is the ſame with *Acon*) towards the

Descript. terrae
Sanct. apud Ca-
nif. antiqu. legitio-

" East, is the Castle of Saint *George*, where hee was borne, " the valley adjoyning bearing the same name. This last indeed we grant, that there is such a valley, and that it is so called, and that there is a Castle, and an Oratorie in it, consecrated to our Martyr: yet this not in relation to his birth, which none besides themselves have thought on: but as I take it, rather unto his possessions which lay here abouts, & might occasion that their error. For as wee are informed out of *Metaphrastes*, hee had a faire inheritance, and large possessions in this country: which probably was this Castle, and the vale adjoyning; in memory of so brave a spirit, called Saint *Georges*. Iust, as *Iosephus* tells us, that there is a Village neare *Damascus*, called *Abedus ornatus*, *Abrahams house*, which was not certainly his birth-place, but his place of habitation only.

(7) Saint *George* thus being in the Court and service of the Emperour, it was not long before hee had occasion to expresse his vertue: which that we may the better weigh, we must a little looke upon the state of the Roman Empire as it then stood, and on the persecution which then did violently begin to afflict the Church. Know then that *Diocletian* being made Emperour by the armie, upon the death of *Carnus*, and finding that the burden was too weightie for him to sustaine alone, he joyned unto him in that honour, one of his fellow Souldiers, called *Maximinian*, reserving to himselfe the Easterne parts, at that time daily wasted by the neighbouring *Persians*, and sending his Copartner into the West, where the *Barbarians* of the North, and Westerne Marches, were no lesse troublesome. But things not rightly yet succeeding to their wish, as well to keepe in quiet that which was peaceable, as to regaine such Provinces as had beene lost: they tooke unto themselves two *Casars*, (for so the next Successors were then called;) viz. *Galerius Maximianus*, and *Constantius Chlorus*. Of these, the latter was by his Parentage and birth, of *Illyricum*, and by *Augustus Maximianus*, employed in *Britaine*, which was then revolted: The other was of *Dacia*, a neighbour by his Country, unto *Diocletian*, by whom he was sent out Commander of his

his Armies, against the Persian. Those thus engaged in the common service of the State, and the affaires thereof in better order than before: the Emperours now out of action, converted all their force and fury on the Christians, whom they afflicted with the greatest and most savage persecution of all others. For now not onely some part or other of the Church, was harassed and depopulated; but all at once a prey unto the sword and tortures of the publicke Hangman: no corner of the Empire so farre distant from the Seates Imperiall, where in there was not havocke made of Gods beloved. *Interea Diocletianus in Oriente, Maximinianus in Occidente, vastas Ecclesias, affigi interficiq; Christianos preceperunt: qua persecutio omnibus ferè ante alii disturnior, & immansior fuit. So Paul Orosius, briefly, according to his wonted manner.*

(8) The Persecution thus resolv'd on, and begun already in the Court and Seates Imperiall: and not so onely, but warrants granted out unto the Officers and Rulers of the Provinces, to speed the execution; and that done also in a frequent Senate, the Emperour *Diocletian* there himself in person: S. George, not knowne as yet to be a Christian, could conteine no longer; but thus exposed himself unto their fury, and his owne glory. For thus it followeth in the Story. *Cum igitur primo statim die, tantam in Christianos crudelitatem anima advertisseret, &c. Omnes pecuniam & vestem celester pauperibus distribuit, &c. & tertio Consilii die, qua Senatus decretum confirmandum erat, &c. ipse omni formidine rejecta, &c. in medio confessus stetit, & in hunc modum locutus est. Quousque tandem O Imperator, & vos Patres Conscripti, furorem vestrum in Christianos augebitis, legesq; adversus eos iniquas sancietis? &c. Eosq; ad eam quam vos an vera sit, religionem ignoratis, eos qui veram didicere compellatis? Hac I dola non sunt dii, non sunt inquam. Nolite per errorum falli. Christus solus Deus est, idemque solus Dominus in gloria Des patri. Aut igitur vos item veram agnoscite religionem, aut certe eos, qui illam colunt, nolite per dementia vestram perturbare. His verbis attoniti, & inopinata dicens libertate perculsi, oculos ad Imperatorem omnes converterunt, andsuri quidnam is ad eam responderet, &c. When therefore*

„ fore *George* even in the first beginnings, had observed the
 „ extraordinary cruelty of these proceedings, hee presently
 „ put off his military abiliments, and making dole of all his
 „ substance to the poore: on the third Session of the Senate,
 „ when the Imperiall decree was to be verified, quite void
 „ of feare, hee came in the Senate-house, and spake vnto
 „ them in this manner. How long most noble Emperour,
 „ and you Conscript Fathers, will you augment your ty-
 „ rannies against the Christians? How long will you enact
 „ unjust and cruell Lawes against them? Compelling those
 „ which are aright instructed in the Faith, to follow that
 „ Religion, of whose truth your selves are doubtfull. Your
 „ Idols are no gods, and I am bold to say againe, they are
 „ not. Be not you longer couzened in the same errour. Our
 „ Christ alone is God, he onely is the Lord, in the glory of
 „ the Father. Either doe you therefore acknowledge that
 „ Religion, which undoubtedly is true: or else disturbe not
 „ them by your raging follies, which would willingly em-
 „ brace it. This said, and all the Senate wonderfully amazed
 „ at the free speech and boldnesse of the man; they all of
 „ them turned their eyes upon the Emperour, expecting
 „ what hee would reply: who beckoning to *Magnentius*,
 „ then Consull, and one of his speciall Favourites, to return
 „ an answer; hee presently applied himselfe, to satisfie his
 „ Princes pleasure. *Hic propius ad se illius accersens, Ecquis inquit*
 „ *tibi istius audacie in loquendo autor est, &c.* Calling him to
 „ him, hee asked him what made him so audacious, and
 „ bold in speech; *George* answered, *Veritas*, the truth. The
 „ Consull asked him further, what was that truth; hee an-
 „ swered, Christ, whose seruant he profest to be; and that
 „ in confidence of his master he had adventured in the mid-
 „ dest of the assembly for testimony of his Gospell. The
 „ Emperour now knowing him, and loath to lose so tryed a
 „ vertue, if it might bee saved; wooes him with hopes of
 „ greater honours; advising him, *ne etatis florem consumacis*
 „ *sua cruciatus subjiciat*; not to expose his youth to tor-
 „ ments by too much wilfulness. But hee continuing con-
 „ stant, was committed unto prison, loaded with irons, an
 „ heavy

„ heavy stone being laied flat upon his brest. The next day „ following, being demanded of the Emperour, if he persi- „ sted in his errours : he resolutely made answer, *prius ipse* „ *torquendo fatigaberis, quam ego tortus* ; that sooner should „ the Emperour be weary of tormenting, then he of suffering. „ Despairing now of his reclaime, they bound him to the „ wheele [rota gladiis undiq. armata] and hackett his body „ with their swords, but that dispatched him not : a man in „ white vesture, as the people thought, being seene to com- „ fort and assist him : Next was hee cast into the Limekilles, „ and there kept three dayes together : whence comming „ out unhurt, they put upon him *ferreas crepidas*, a paire of „ iron shooes, fire-hot, and the nailes turned inwards ; and „ so returned him to the prison, well whipt and buffeted. „ But seeing all was fruitlesse, and the S. unmoveable, at last „ the fatall sentence was pronounced against him, that hee „ should forthwith bee beheaded : which sentence was ac- „ cordingly put in execution, and *George* invested with the „ glorious crowne of Martyrdome, upon the 23. of A- „ prill ; being then, as *Pascretes* reporteth, Good- „ Friday.

(9) For this the day of S. Georges sufferings, wee shall have prooef enough hereafter, in those severall Martyrolo- gies, which are to bee produced as witnesse. Prooef also store enough for this, that he was beheaded : in which parti- culars, all Authors which have descended to particulars, a- greed jointly. Onely the old Franciscan, Fryer *Anselme*, whom I lately mentioned, will have him end his sufferings in a flame of fire at *Rama*, in the Holy Land. For so it fol- loweth in his text ; *In Berith occidit draconem, in Rama autem quae distat a Hierusalem per 20. miliaria, fertur fuisse combu- stus.* Tis well they are so linked together, his Martyrdome by fire, and his encounter with the dragon ; both being of the same medly. The Monke of *Malmesbury* hath stumbled somewhat neere upon this error, not for the manner of his death, but the place thereof : which he delivereth on re- port, to be this *Ramula* or *Rama*. *Ibi* (saith hee) *a dextradi- milites maritima, perveniens Ramulam, Croitatulam mro*
indi

indigam, B. Georgii (sifama credimus) Martyris conscientiam. But this as he confesseth, he onely tooke vpon report: and they that so reported were deceived in this, that finding how S. George had a faire Temple in that City, erected to his memory; they thought that there he had beene Martyred. The Lady *Anne Commena*, in the 8. of her *Alexiads* or history of *Alexius* her fathers Acts, was deceived also with the same erroour, which with her testimony of S. George, wee shall see hereafter. But for the place or scene of S. Georges sufferings, in the next Chapter. I had almost forgot the doughty Author of the *Seuen Champions*, who as hee makes the first achievement of S. George, to bee the killing of a burning dragon in the land of *Egypt*: so doth he make his last, to bee a dangerous combat which hee hath with a poisonous dragon upon *Dunsmore heath*; wherein the dragon lost his life, and the poore Knight returned to *Coventry*, so extremely wounded, that he died soone after. And yet the foolish fellow, tell's us exprestly in his title; that there we have the true and certayne maner of his death. But as good lucke would have it, he left no fewer then three sonnes behind him, to comfort his afflicted people; and one of them, a matter deereley worth our knowledge, was *Guy* that famous Earle of *Warwicks*; the other two forsooth, being preferri'd to place in Court. Of al that have adventured upon knight-hood errant, the most idle trifler.

(10) The residue in *Metaphrasies* containes in it many intervening passages, which concerne our Martyr, and his achievements: whereof some probable, some historicaall; others suspected, if not throughly convinced, as *Arian* forgeries. To this last head I doe referre the undertaking of the Magitian *Athanasius*, and the conversion of the Empresse *Alexandra*; in case some had not rather that the actions which concerne that Lady, should passe among those his achievements, which are counted probable. The Hereticks, those of the *Arian* cut, had beene, no question, busie about the Story of our Martyr; which *Metaphrasies* noted not, but tooke the story as he found it, not being curious in the chioce of his materials. A man in whom I could have wished his

his care and iudgement had beeene answerable to his fidelity. Then that S. *George*, occasionally was a meanes of turning many unto God, who seeing with what constancy he endured his torments, were thereby drawne to magnifie the name of Christ, of which frot were *Prosoleon* and *Anatolius*, men of especiall quality : I reckon as Historicall. The Greeke *Menologies* have them enrolled amongst the Martyrs. The like I also say of those, whom he converted in the prison ; of which see more, in our 3. Chapter. As probable I count his raising of a man that had long beeene dead, whom he restored to life, and made his *Proelyte* ; and that he brought to life a poore farmers Ox, his name *Glycerius*, who by the miracle was converted. That also of his going with the Emperor unto the Temple of *Apollo*, as it is there related, may be justly credited. For there we finde it onely thus, that when *Dioctrian* began by flattery to perswade him, to sacrifice unto their Idols : he said no more, but let us goe unto the Temple, *Doos qui a vobis voluntur aspetari*, to see what stuffe your gods are made of. Being there come, he went unto *Apollo*s image, and having made the ligne of the crosse ; asked him, if he should offer sacrifice unto him, as unto a God. This when the Divell, in the Idol, had refused, S. *George* commanded him to forsake that *Statua*, and thereupon the Images fell downe in peeces. None knowes the Historie of *Babilas*, in the time of *Julian*, but may credit this. But in the Latine Legends, it is other wise related. As viz. that he should tell the Emperour, of his owne accord, that he was now content to offer sacrifice to the Roman deities, which said, the Church made trimme, the Priests in readinesse, and many of the people gathered there together to behold the alteration : hee cal upon the Lord, and presently upon his praier, downe came a fire from heaven, by which both Temple, Priest, and many thousands of the people were consumed. This, though himselfe relate it, accounted as an errore (or a fable rather) by *Antoninus Florentinus* ; Who guessing at some reasons, for which the passion of S. *George* was adjudged Apocryphall, makes this for ²³ one : *Quod Daciano dixeris paratum se sacrificare, si faceret popu-*

Summa Histor.
par. 1. tit. 8. S. St.

populum ad Templum congregari; quo facto, oratione ejus igne Cœlestis, totum Templum, &c. concensavit. And like enough that some such story, or rather fable, might bee extant in those acts of *George*, which by *Gelasius* were exploded. But as it is delivered by *Metaphrastes*, I see not any thing therein to deserve that censure.

(11) This is the summe of *Metaphrastes*, the substance of the history of our blessed Martyr; containing a description of his parentage and person, his country, fortunes, and achievements; and in the end of all, his death and suffering, in defence of the holy Gospell. All this, at least as much thereof as is of principall moment, and most necessary to the cause in hand; we doubt not to make good, by witnessesse of speciall ranke, and of authority undeniable in things histori-
call. Of which sort I count specially such tokens, by the which wee may discerne him; as first his being, country, and his Martyrdome in generall: particularly the time and manner of it, the severall torments which hee suffered, and others of that quality: all which is testified by the learned, both in the East and Westerne Churches; and by so many also of the Protestant divines, as may suffice to make the sto-
ry free from all farther question. But for the greatnessse of his parentage and fortunes, together with his honourable place about the Emperour, and other intervening passages above recited; these we will take upon the word of *Metaphrastes*, and such Greeke Writers as either have concurred with him or were led by him. For *Metaphrastes* living, as hee did, so long agoe, might very well have had the reading, of many an antient Author and record, now lost, both Christian & Pagan. Out of the which, being a man of ingenuity and learning, he faithfully collected, though not with that *exactnesse* and exactnesse, as I wish hee had; what ever hee hath there delivered of our Martyr. Nor is it any argument of force against us, that no such Martyr is commemorated in *Eusebius* (which yet we grant not) who wrote the story of that last and greatest persecution: nor any of those circumstancies above mentioned, extant in *Bede*, or *Antoninus* or *Vincensius*, both which are large enough in the expref-
sion

sion of his story. For we know well enough that *Argumenta ab autoritate negative*, are shamefully exploded in the Schooles of Logick; and that the argument would but be ridiculous, should any one conclude, that all the *Silvian Kings of Italy*, mentioned in our *Chronologies*, are to be rejected; because so many writers of the Roman histories, have spared to name them. Or that so many of the Martyrs (to come neare home) in the Roman Martyrologies are to be expunged; of whom no mention can bee found in *Eusebius History*. For whereas it is generally affirmed, that many thoulds in the tenth persecution under *Diocletian*, were crowned with Martyrdome: how few are there, comparatively, which are remembred by that Author? Indeed in points of faith, and morall duies, we may resolve it with the Fathers, *non credimus, quia non legimus*; and therefore I restraine my selfe to cases of this quality; points historically, wherein one Author hits commonly, what another misleth. Which ground thus laid, wee will proceed unto the justification of the history in *Metaphrases*; so much thereof especially, as we conceive to bee most materiall, to difference and distinguish this our Martyr, from *George the Arian*, to whom no part of all our story is applicable. But we will first make cleere our passage in the removing of one blocke; which else may stumble us: and after, having pointed out the scene of this great action (which *Metaphrases* doth not speake of) descend unto our evidence.

CHAP. II.

(1) Magnentius mentioned in the former Story, what hee
was. (2) Diopolis or Lydda, not the place of St. Georges
suffering, but of his bariall. (3) That Saint George suffered
death at Nicomedia. (4) Passio, what it signifieth; and the
error of Vincentius in it. (5) The former story justified
in the generals by Eusebius. (6) The history of Saint George
whether particularly extant in that Author. (7) Saint Am-
broses testimony of our Martyrs. (8) The time and Canon of
P. Gelasius. (9) The story of St. George why reckoned as
apochryphall. (10) The meaning of Gelasius not to explode the
Martyr with his History. (11) The Arian George not like-
ly in so small a tract of time to be reputed as a Martyr. (12)
A catalogue of the Authors cited in this booke, which have
made honorable mention of Saint George; as also of those Pri-
nces, Peeres, and Prelates which have done him honour: digested
in their times and ages.

(1)



Wo things there are, which are to be
dispatched, before wee come to the
producing of further evidence on
our party: viz. A doubt to be remo-
ved, and the designation of the place
or scene of this great Action. Of
these the doubt to bee removed, is
that particular passage touching
Magentius, laid there to be a principall Favorite of Di-
cletian, and at that time Consull: and this may well be cal-
led a doubt, because in all the Consular tables, which I have
searched and seene; I cannot meeke, during the whole Em-
pire of Diocletian, a Consull of that name. But if wee can
 finde out the man; I hope we shall agree with ease enough,
about his being Consull: and for the finding out the man,
we must make two enquires. My first enquire is, whether

Mag-

Magnentius there mentioned, might not be he, which afterwards flew *Constans*, sonne unto Constantine the Great, and tooke unto himselfe that part of the Roman Empire, which *Constans* then commanded. To make this probable, (for we aspire no further) we must first understand, that *Diocletian* when he associated *Maximinian* in the Empire, did take unto himselfe a name from *Jupiter*, the other his, from *Hercules*: the one, being thenceforth called *Diocletianus Iovinus*, the other *Maximinianus Herculinus*. But not content with this, to make their memory in these adjuncts, more eternall, they raised two severall Companies of selected Souldiers, whosu they called *Iovius & Herculinus*. Of these selected Companies, *Magnentius* was at that time Captain or Commander, (*comes Herculiorum & Ioviorum*, hee is called in the antient story) when he made slaughter of Prince *Constans*: and therefore not unlikely, but he may be the Favourite of *Diocletian*, mentioned in *Metaphrasles*; and by him raised unto this honour. If any thing may bee objected against this, it is, that if *Magnentius* were at that time Consul, when S. George was made a Martyr, either he had beeene dead, before the murther of the young Emperour *Constans*; or else too old, to undertake such enterprises. Of his decease before that time, I thinke there can bee nothing prooved; unlesse by way of possible conjecture. And for his age, allowing him for twenty, *Anno 290*. when our Martyr suffered, about which age, and sooner, many had beeene advanced upon speciall favour, to that dignity; it will then easily appeare, that he could be no lessthan 80. yecres of age, at his usurping of the Empire. This I confess for true, but yet I must affirme withall, that age is hardly able to keep under, either ambitious desires, or noble resolutions. For *Bretannion*, who at the same time with this *Magnentius*, assumed the purple habite in the Countries of *Pannonia*, was exceeding antient, *etate grandius*, as *Orosius* calls him: And in the latter dayes, *Veneri*, Admirall of the *Venetian* Fleet, in the great Battaille of *Lepanto*, was close upon foirescore: yet of that haughty spirit, that he contested with *Don John* the Spanish Admirall, even to a Chalenge for the Field; who then was in the

prime

prime and gallantrie of his youth. A greater age than this, was that of *Andreas Auria*, Admirall to *Charles the fift*; who lived till 94. no lesse: and held unto the last, a man of notable undertakings, and of brave performance. And if we looke on former times, we finde that most of *Alexander's* great Commanders, attain'd unto the age of 80. yeers, or not much short of it: and yet contended with each other, even till their latest gaspe of breath, for the sole Empire, and chifte Sovereignty of *Greece* and *Asia*. So flirring is the fire of glory and ambition, that it will kindle and enflame the coldest appetite of age. Our next enquirie is, whether the name be not mistaken in the Author, or the transcribers, for *Maxentius*. Which if it may bee granted, as the mistake is very easie: then will it bee a matter of farte lesse difficultie than before. For who so little conversant in the Histories of those times, but may remeber, that *Maximinianus Herculius* had a sonne so named; and that upon the death of *Constantius Chlorus*, he was proclaiord *Augustus*, and saluted Emperour by the *Prætorian* bands at *Rome*. An honour he enjoyed not long; being first undermined by his owne Father, the old tyrant; and after slaine, with the discomfiture of his whole forces, at the *Milvian* bridge neare *Rome*, by *Constantine the Great*. Now if it may bee granted, that the name may possibly bee mistaken; as wee see daily worse mistakes in the editions of the best Authors: how easie is it to beleeve, that this *Maxentius*, the sonne of the one Emperour, might be made *Consul*, and in especiall favour with the other? But then it is objected, that we meet not with his name in any of the *Consular-Tables*. This we affirme, and yet withall that notwithstanding this, *Maxentius* might be *Consull*. For besides the *Consuls Ordinarie*, appointed for the yeere, whose names onely occurr in the publike Tables: there was another sort of *Consuls*, call'd *Consuls honourarie*, or *Minores*, appointed onely for a Mensem, and sometimes longer, as it pleas'd the Emperours: Of this see *Dion*. A custome taken up, upon the end of the *Civil warres*, *Cumbelli civilis præmisa sefinari coepit*, as it is in *Tacitus*: when now the Emperours had many men to gratifie,

gratifie, and could not speed them all in ordinarie course. Of the which kinde of Consuls, *Maxentius* might bee one; so also might *Magnentius*, though we finde nothing of them in the common Calendars. Of this kinde also, might there be some other Consull of the latter name: although no further mention of him in the Histories of that age and time. Adde hereunto that probably it was the ignorance of the translator, to call *Magnentius* by the name of *Consul*: which in the middle times, was used to signifie, not a Romane Magistrate, as in the antient Latine Writers; but some great Officer or Commander in the Common-wealth. As *Robert*, Earle of Gloucester, called commonly in the Monkish Writers of this state, *Consul Gloucester*: and so divers others. And this I doe the rather thinkin, because in some records of the Church of Greece, of which hereafter, hee is not stiled *υπαλληλος* or *Consul*, but onely *κουστος* a Counsellor or assessor: which sence, the Latine Consul, according to the language of those times, will easily beare.

(2) As for the Theater or Stage, whereon this great and famous tragedie was acted: it hath beeene said to be in *Lydda*, a towne in *Palestine*, in the tribe of *Ephraim*. Knowne in the Writers both of antient and middle times, by the name *Diopoli*, or the towne of *Jupiter*, because that idoll-god was there worshipped: and in the Church storie by the Councell held against *Pelagius*, wherein, colludingly, hee abjured his heresie. That in this towne Saint *George* received the crowne of Martyrdome, is affirmed severally, by *Vincentius*, *Antoninus*, and some other of the Latine Writers, who tooke it on *Vincentius* credit. But herein, as hee was himselfe deceived, so he deceived thole also that trusted to him. The reason of this errorre we shall see anone, when we examine this particular more exactly. It is true indeed, his body was there reverently intombed, which might occasion the mistake, as not improbable it did: his Sepulchre being there extant to be showne, even in the dayes of *Willis* of *Tyre*, who lived about the yeere 1180. For so hee testifieth himselfe, *In hac urbe (Lydda) usque hodie egregij martyris Georgij Sepulchrum ostenditur, in quo secundum exteriorem* Hist. bell. sacr.
hominem 4,7, cap. 22.

Hist Hierosol.
549.57.

Descript. terra
lante.

In Rich. primo.

hominem in Deo creditur conquiscere. By meanes whereof, and other honours done in that Citie, to the memory of our blessed Martyr: the Christians hereabouts abandoning the name of *Lydda*, have called it generally *Saint Georges*: so witnesseth *Iacobus de Viriaco*, who writ about the yeere, 1240. and was a Bishop of this countrie, that *Lydda civitas, quondam Diopolis appellata, nunc ad S. Georgium nuncupatur.* Both circumstances, that of his buriall, and this other mentioned last, together in old Fryer *Anselme, quarto miliario à Modin est Lydda, civitas, que Diopolis dicitur, in qua corpus B. Georgij restatur suissi; & S. Georgium vulgo dicuntur.* Shall we have more? *Roger de Hoveden* in his Annals, reciting there the names of such great personages, as in the Christian campe dyed at the siege of *Ptolemais*, gives us amongst the rest, three Bishops, viz. *novus Episcopus de Acon, Episcopus de Baruch, Episcopus de S. Georgie*; for at that time, the Christians had made that towne a Bishops See, as we shall see hereafter:

(3) But *Lydda* or *Diopolis*, most certaine, cannot be the Stage or Theater, on which he suffered. My reason is, because it is related in *Metaphrastes*, that *Saint George* not long before his death, desired a servant of his owne to be permitted to come to him; which granted, and the servant come, he earnestly enjoyned him, that after his decease, he should take his body, and carry it to *Palestine*, where before they dwelt, and there dispose of it according as before his coming thence he had appointed. *Postquam ex hac vita migravero, (said he) accepto hoc corpore meo, quemadmodum ante discossum meum statim, domum quam habitare soliti sumus, prope Palestinam contende &c.* as that Author hath it. His servant promised to performe his last request, and so hee did. This told us by the *Grecce Menologie* for November, that his dead body according unto his command, was by his servant carried into *Palestine*, and there, with other christians, decently interred. Οὐ θερ πω ἐμεῖς (faith the Menologie) τὸ κοινὸν πίμον ἐμεῖντο σῆμα τῆς αἵρεσις αἰσθανόμενοι, Καὶ τῇ ἀπὸ θανάτου Παλαισίνης ἀπαύρτη ἐπεὶ τὸ μέτωπον ἐμεῖντο σῶμα Καὶ αἱροις χεισταροῖς ἐνλαβός κηδεύει. This is sufficient prooфе

proove that our blessed Martyr suffered not in *Diospolis*, or *Lydda*: for then what neede he charge his servant to convey his corps to *Palestine*, if he had died in *Lydda*, a towne of *Palestine*? That he was buried here, wee have shewne already, and shall shew more hereof hereafter: if any aske what place I then appoint for his execution: I answer *Nicomedia*, a great Citie by *Bythinia*; and at that time, *imperatoria sedes facta*, the regall Citie of the East: for here it was that *Diocletian* kept his Court, when he began to persecute the Church of God: here the imperiall edict, which authorized it, was enacted; and here was first according to that savage edict, put in execution. This evident, out of the historie of *Ensebium*, and others, writing of those times. Nor is it to be thought, that *Lydda*, a poore towne of *Palestine*, was either honoured with the seate and presence of so great an Emperour, or capable of him, the Senate and their whole retinue: which put together, and compared unto the storie where *George* is said in the beginning of the troubles, and as the edict was resolved on, to come before the Emperour in open Senate, and openly declame against it: will make it plaine and manifest, that hee suffered not in *Lydda*, but in *Nicomedia*.

(4) If it be so, as sure it is, what answer shall wee make unto *Vincentius Belvacensis*, and others which have writ since him, who tell us that he suffered in *Diospolis*, a towne of *Persia*, as they call it. In-briefe, we answer, that sure *Vincentius* was mistaken in the meaning of those Martyrologies, which he had consulted. In *Metaphrasies*, and *Pascrasies*, and the Greeke Liturgies, there is no mention of the place at all: they taking it for granted, that there he suffered, where then the Emperour kept his Court. Our venerable *Bede* is silent also in this point, nor doth he say particularly, that his memoriall was more duly solemnized in one place, then another. But *Vigardus* first, and after him, *Notgerus*, (of both which hereafter) tell us his passion was commemorated at *Diospolis*, a towne of *Persia*. In *Perside*, (see more of this in our next Chapter) *civitate Diospolis, passio S. Georgij Martyris, &c.* as thole Authors have it. This was

the phrase in which *Vincentius* was mistaken. For *Passio* amongst writers of that nature, is not used to signify the passion or act of suffering; as easily *Vincentius* might mistake it. It signifies sometimes the historie it selfe, the whole narration, wherein such sufferings are expressed: as in *Gelasius Canon*, and in our particular, *Passio Georgij Apocrypha*, the historie (then extant) of Saint Georges suffering, is pronounced Apocryphall. I say the historie, and not the passion or act it selfe, as out of ignorance hath beeene by some objected. It also signifies the celebration of their acts and sufferings, in such particular Cities, where most commonly it was performed: which is the meaning of the word in the Martyrologies, as may bee plainly shewne to those who shall looke upon them, by almost infinite examples. So that when *Villardus* and others in their Martyrologies report it thus; *In Perse, civitate Diopoli, passio S. Georgij Martyris*: it is not to be understood that there he suffered. Rather that there the memorie of his passion was solemnized, where he was buried, and his name honoured with a Temple: as it was also with many other of the Martyrs. This, as it seemes, *Vincentius* understood not rightly, but finding in the Martyrologic of *Villardus*, which was then generally received, and as *Melanus* thinkes, scarce any other used in the Church of Rome: finding therein, I say, *Diopolis* noted for the place, and *passio Georgij* for the thing; he mistooke *passio* there, to signify the passion or the act it selfe, which must be onely understood of the celebration; nor will the Grammar of it beare any other sence. Others which were misled by him, and by his authoritie, are answered in him.

(5) These matters thus dispatched, wee now proceed to verify the former Storie, out of the words of such as haue concurr'd with *Metaphrases*, in the maine and substance. And first we will attempt to justifie the whole narration out of *Eusebius*, whose countenance herein, will I am sure bee worth our seeking. And I would gladly know, what part or circumstance there is in all our History; for the defence whereof, we may not use his testimony. Is it, that any *Cappadocian* was adjudg'd to suffer for the Gospell? He tel-

us there, that one *Seleucus, Indian, and others* of that Country, receiv'd the Crowne of Martyrdome, during the persecution rais'd by *Diocletian*. Or is it that the Persecution rai-
sed in *Nicomedia*? He hath some Chapters of such men as
suffered in that Citie. It is not, I am sure, that any of the
militarie men abandoned their advancements, or yeelded
up their lives, to testifie how little they esteemed them, in
comparison of Christ. For this he hath expressly, that many
of them, when the Persecution first began, did willingly ^{Hyp Eccles. 1.8.}
forsake their honourable Offices, and some their lives : ^{c. 4. 7.}
εἰς τὸ διπόλιον τὸ μόνον τὸ αὐτοῖς τὸ αὐτοῖς τὸν
εὐαγγελισμὸν εὐαγγελισμὸν τὸν τὸν Nor can it be, that that the
Imperial edict did not extend to suchas were of his retinue,
and did belong immediately unto his person. For in the
same booke, he mentions *Dorothaea* and *Gorgonina*, *εὐαγγελισ-*
αυτοῖς τὸ βασιλικὸν σῶματος, with many more of *Casars*
household. We grant indeed, that no such name as that of
George, occures in all that Author: but we affirme withall,
that he confesseth it an infinite and tedious busynesse, to re-
count the names of all that suffered, or capitulate those se-
veral torments they endured; and therefore purposely c-
mits them. *τις χρήσει ἐπ' ὀρθούματι τὴν λοιπῶν μανιούσις, οὐ τὸ* L. 8 c. 24. 6.
τῶν τοῦ αὐτοῦ αριθμοῦ, &c. as he there hath it. So then,
Eusebius doth affirme that *Cappadocia* had its Martyrs, that
the Persecution raged in *Nicomedia*, that it extended to the
military men, and to those also that attended in the Pallace;
and lastly, that it is impossible to tell the names of all that
suffered. Put this together, and it will amount to this; that
George, one of those many Martyrs whom *Eusebius* doth
not name, a *Cappadocian* by his country, a *Souldier* by pro-
fession, and one that waited in the Court; was put to death
in *Nicomedia*, by torments not to be expressed, because hee
constantly continued in the Faith of Christ.

(6) But not to deale in generals, onely, what now
if I should say, that I have found out our *S. George* parti-
cularly amongst the Martyrs mentioned in *Eusebius*. Not
named expreſſely, I confess, by the name of *George*: but so
markt out, and charactred, described unto us by ſuch lively
and

and particular notes ; that wee may probably conjecture, that it is the same. I meane that Martyr, who, as *Eusebius* tells us, suffered at *Nicomedia*, in the beginning and first instance of this persecution : the history whereof is thus laid before us by that Author. Αὐτίκα γοῦ, τῷ ἐν δοκίμῳ μείζα
καὶ αγαλλία τῷ τοῦ βίου νερούσιν τελεῖται, &c.
,, No sooner was the Edict made against the Church, pro-
,, posed in *Nicomedia*, but presently one of no common
,, rank, but very high advanced in fortunes, and in world-
,, ly honours, moved with a zeale to God, and a lively
,, faith, tare it in peeces where it hanged in the open view,
,, as prophanie and impious. And this he did, two of the
,, Emperors being then present in the City, viz. *Diocteti-*
,, *an*, which was the first, and *Galerius Maximianus* being
,, the fourth in ranke amongst them. Αντὶ τοῦ θεοφόρου
,, τετράρχη, &c. This was the first (saith he) who was en-
,, nobled for his sufferings at that time ; on whom, no
,, doubt, there was inflicted what ever punishment might
,, be thought answerable to the fact, which hee endured
,, with a most quiet and untroubled minde, and so conti-
,, ned till the last. Suppose wee should affirme this Mar-
tyr to be our S. George, what injury should we either doe unto the glory, or the truth & certainly none. For so exactly
doth each severall circumstance agree unto him, that tell
me, if they can bee possibly applyed to any other : *et ubi
confitit de persona, nil refert de nomine*, as the Lawyers have
it. For the description of his person, S. George was *in doni-
gione*, a man of no obscure or ignoble ranke, but highly
raised both in his honours and estate. *Nicæphorus* describes
this Nicomedian Martyr to bee *τὸν νομικὸν τὸν νερούσιν
αἰράντα Διοκληταν*, one that had born the principall offices of
state : and so *Patricius* saith of George, *δε τελευτὴν μείζα
τελεῖται*, as before wee noted. Then for the circumstances
both of time and place, S. George in *Nicomedia*, when the
imperiall Edict was to bee verified in the Senate, attempted
that which by *Eusebius* is reported. Next for the substance
of the act, it was a publique opposition to that cruell and
prophanie decree, which by the Emperor and all his Coun-
cell

cell was resolved on : and that not done in priuate, but in the open Senate, and in the presence of those very Emperours, which (as *Eusebium* saith) were then both present in the city. Last of all, let us looke upon the consequence, and we shall finde S. George ennobled by his sufferings, no Martyr more : and that hee bare them all with an undaunted spirit, an invincible resolution. Adde hereunto, that *Constantine* the great hath told us, how in the entrance of *Diocletian* in the state, the Oracle of *Apollo* made complaint, that he no longer could presage of thinges to come : *οις απει
ετη την ορθον ειναι, &c.* the generation of the just being the hinderance that he could not. The Emperour thereupon demanding, who were those just and righteous men whom the Devill meant: one of the Soothslayers answered, that they were the Christians. Whereat being startled, and apprehending an occasion so suteable unto his nature, hee made that Edict to be exhibited to the people, and proposed in Senate, which gave occasion to the act of that noble Martyr whom *Eusebium* mentioneth. Consult with *Metaphraſtes*, and you shall finde this very passage, *verbatim*, as it is related by *Eusebium*, to be the introduction to S. Georges story ; and to his notable undertaking in opposition to the cruell Edict of the Emperours. Briefely compare the storics both of them together, this in *Eusebium*, and that in *Simeon Metaphraſtes*; and say, who can, if there bee any difference in the maine and substance ; or indeed any, save that *Metaphraſtes* hath delivered that at large, and with many circumstances ; which by the other is related shortly, and in a word. Which circumstances and particulars, *Metaphraſtes* well might haue, and no doubt hee had, out of the publique monuments and records of the Easterne Churches ; whereas *Eusebium* writing a generall history, could not so punctually and exactly exprefse particulars : though I perswade my ſelue, that had we that *Chωρωνικων μηνων* which he often mentions, and to the which hee doth ſometimes referre his readers, we there ſhould finde S. George particullarly exprefſed by name, as well as any of the others. It's true indeed, *Eusebium* in his history makes not the perſecu-

*Euseb. de vita
Conf. l. 2. c. 48.*

VI:supra.

tion to begin, till the nineteenth yeere of *Diocletian*, which cannot well agree with the yeere and time, wherin *S. George* is said to suffer. But thereunto we answer first, that the differences which occurre est-loone amongst Chronologers, are most an end no prejudice to the truth of story: and secundly, that possibly this may be an Achronisme in *Eusebius*, who hath delivered us the historie of that persecution somewhile perplexedly and confusedly. This I am sure of, that himself elsewhere, makes the persecution to beginne almost with *Diocletian*; and tells us that the Emperour had that conference with the Sooth-sayers, the famous *Constantine*, *χριστὸν καὶ καρδιὰν*, being as then a very boy. Now *Constantine* lived till the age of 65, as we reade in *Socrates*; of which he himself raigned 31, and his father four, or thereabouts. By which account hee was no lesse then 29, in the nineteenth yeere of *Diocletian*; and surely would not call himselfe a very boy, (from his mouth *Eusebius* speakes it) at so great an age. Supposing therefore that this persecution was begun about the fift or sixt yeere of the Emperour *Diocletian*, when *Constantine* was about the age of sixteene yeeres: we shall concurre exactly with the time, allotted to the suffering of our blessed Martyr; and so that doubt is easily answered. These arguments I presume, my readers will account as probable: for my part, I am verily perswaded, that they are demonstrative. But as for his *Martyrologic*, or *Λαζαριῶν οἰστηρῶν* as himselfe calls it, made by him at the command of *Constantine*; it is not to be doubted, as I said before, but that therein hee hath delivered us the storie of *Saint George* by name. Out of which treasure of his, many Saints both men and women, especially of the Easterne parts, (and why not then our blessed Martyr amongst the rest?) which are not mentioned, one hardly of an hundred in his historie now extant, were taken questionlesse into the *Martyrologies* of succeeding ages, & transmitted unto us: the memory of whom might otherwise have beeene lost for ever. And this the rather I beleive in the particular of *Saint George*, because *Nicophorus* having in the 15. Chapter of his seventh Booke, in briefe related the martyrdome of

Saint

Saint George, and of Procopius, (both which Cedrenus also joynes together in their sufferings, as we shall see hereafter:) doth in the close thereof, referre us to Eusebius Martyrologie, as if it were for more assurance, or further information.

(7) In the next place we have the testimony of Saint Ambrose; his words are these. *Georgius Christi miles fidelissimus, cum Christianismi professio tegetur filius inter Christicos intrepidius Dei filium confessus est: Cui tantam constantiam gratia divina concessit, ut & tyrannica potestate praecepta contemneret, & innumerabilium non formidaret tormenta paucarum.*
Id est. George the most faithfull Soldier of Iesu Christ,
,, when as Religion was else every where dissembled, alone
,, adventured to confess the name of God: to whom it
,, pleased the Lord to give so much of Heavenly grace, that
,, he not onely scorned the tyrants, but contemnaed their
,, torments. This I find cyted by Hermannus Shedel, in his
Chronica Chronicorum; and out of him by Bergomensis, since
by Molaus, in his Annotations upon Usuard's Martyrology:
Iacobus de Veragine relyeth also, in the same passage, on the
authority of Ambrose, so doth Vincentius, and Antoninus Flo-
rentinus. The treatise out of which his testimony is avou-
ched, is by them called Liber prafationum; not now extant.
Vicelinus, who doth also build on the authority of this Reve-
rent Father, saith that the booke is long since perished: so
perished, as it seemes, that there is nothing left of it, but the
name, and some scattered remnents. It is true that Possevin,
who takes upon him to Marshall all the workes of that
excellent man, makes no mention of it. But yet Trithemius,
a man of no lesse diligence, and more fidelity; ascribes it
to him; and so doth Gesner also in his Biblioteca. So doth
Erasmus also, who in his censure of the writings of S. Am-
*brose, deplores the losse thereof: *Librum prafationum & hym-**
norum intercidisse doleo, as he there hath it. Which is enough

by

to intimate unto his Reader, that he conceived that treatise to have beeene written by that Father: A piece, it seemes much used in basinelle of this present nature, and cited often by those Authors which have delivered to us the Lives and sufferings of the Saints: as may be plainly seen

by any which will take the paines to search into them. All I will adde is this, that if it were not *Ambrose*, which I will not say: yet questionlesse the Author of it is of good antiquity; and the worke also thought to be of good authority; which is sufficient of it selfe, to give both countenance and assurance to *S. Georges* cause.

(8) But of our next witnesse, there is lesse doubt, and a larger testimonie; though in his words we meet with somewhat which requires a Commentarie. A witnesse which hath beene examined on the adverſe part already, where he was able to say nothing: I meane *Gelasius*, Pope of *Rome*, and his so memorated *Canon*. This Pope began his Papacie, Anno 492, and dyed in 56. some foure yeeres after. About his time, and long before it, the Heretickes had busily employed themselves, to falsifie the publike Acts and writings of the Church, as also to corrupt the histories of the Saints and Martyrs: that so thereby they neither might disgrace the true Saints; or otherwise in their names, preserve the memory of such principall men amongst themselves, which they deereley honoured; which thing they had effected so according to their wish, that now it was high time to have a carefull eye upon them, or else it may be, they might have growne too potent, to be easily suppressed. For this cause, Pope *Gelasius* having assembled 72. of his neighbour Prelates unto *Rome*, did then and there, with their advice, and by their diligent assistance, contrive a Catalogue of all such dangerous writings as were thought fit to be rejected: giuing to those which they accounted true and orthodoxe, the place and honour due unto them. Which Canon, since it is alledged against us, thereby to overthrow the History of our Saint *George*, we will in this place bring into the open view, as much of it as concernes the busynesse now in hand: that so wee may encounter them with their owne weapons. The Canon is as followeth. *Gesta S. Martynum qui multiplicibus tormentorum cruciatis, & mirabilibus confessionum triumphis, irradiant; quis ita esse Catholicorum dubiter, & majora eos in agenibus esse perpessos, nec suis variis, sed dei gratia & adjutorio universa tolerasset Sed ideo secundum confi-*

confuetudinem antiquam, singulari canela in Sancta Roma. Ecclesia non leguntur, quia eorum, quis scripsero, nonima penitus ignorantur, & ab infidelibus idiotio superflue vel minus aperte, quam rei ordo fuerit, scripta esse putantur: *Sicut cuiusdam Marciaci, et Iulitta matris ojus, sicut Georgij, abnormaque passiones humanissimae, quae ab hereticis perhibentur conscripte; proper quod (ut dictum est) ne vel levius subfamandi occasio oriretur, in St. Romana Ecclesia non legiuntur. Nos tamen cum predicta Ecclesia, omnes Martyres atque eorum gloriosos agnos, qui Deo magis quam hominibus noti sunt, cum omni devotione veneramur.* So farre the very words, and letter of the Canon.

(9) By this it doth appeare, that as the Saints in generall, so also particularly S. George had beeene abused and counterfeited in his Story: truths being mixed with falsehood, and matters undeniable with things suspected: there being hardly one of that sacred order, whose acts and sufferings have come so cleerely to our hands, but that there is a medley in them of strange, and many times incongruous narrations. On which sufficient grounds, the historie of Saint George then extant is in the close of the same Canon, reckoned as Apocryphall, as were a great many other of the same temper. But the particular reason why it was so reckoned in that Canon, is by our later Writers, diversly related, as their conjectures pleased to lead them: *Raphael Valaterran* makes it to be rejected, onely so much of it, as concernes Saint Georges combat with the Dragon: which also is asigned by *Antoninus*, amongst other causes, but by neither rightly. For in those times, and many hundred yeeres behind them, the fable of the Dragon was not so much as thought of in the Church Christian. *Jacobus de Voragine* more nearely to the truth, *Ex eo quod Martyrium eius certane relationem non habet*: because the storie of his death is told us in most perplext and uncertaine manner. *In Calendario n. Bede, &c.* For in the Calendar of *Bede*, we finde (faith hee) that he was martyred in *Diospolis*, a Towne of *Perse*, in others, that he lyeth buried in *Diospolis*, not farre from *Ioppe*: In some, that he did suffer under *Diocletian* and *Maximian*, Emperours; in others, under *Diocletian*, King of the *Per-*

*Hiber. Lamb.
in S. Georgio.*

Persians, no lesse then 70. tributarie Kings being in presence. Somewhat, I say, of this, was rightly aym'd at by this bliaude Archer: but *Bede* is brought in by him somewhat too early, as being a *Post-natus*, scarce borne within two centuries of yeeres succeeding. But what need more conjectures, or what use is there indeed of any, since the same Canon which hath decreed the History of *George* (then extant) to be Apocryphall; hath also told us, that it was then generally beleev'd, to have beene writ by Hereticks. This is enough to make the History of any St. suspected and Apocryphall. We need seeke no further. Out of which storie, thus exploded by *Gelasius*, they which in latter times composed the history of our Martyr, borrowed most likely their narrations of *Athanafius* the Magitian, and of the Lady *Alexandra*: not to say any thing of that terrible mallacre, which by a cheating tricke he made of many of the people; branded by *Antoninus*, as before we noted.

(10) Hitherto have we spoken of *Gelasius* Canon, and nothing all this while, which may redound from thence to Saint *Georges* credit. Nothing indeed in that which hath beene spoken hitherto, because we were to lay our ground, before we rais'd our building. But that now done, and the full meaning of the Canon duly pondered: it will appeare for certaine, that though *Gelasius* taxed the storie of Saint *George* as dangerous and Apocryphall; yet he hath done the Saint himselfe all due respects, and confirm'd him to us. This I did note before out of the words of *Bellarmino*, in a reply to Doctor *Boys*, who needs would have both *Bellarmino*, and Pope *Gelasius*, speake for him; in making our S. *George* to be a mecre Chimæra, or thing of nothing; which God knowes they never meant. This I say, we did note before from *Bellarmino*: but now we note it out of *Gelasius* himselfe, and the very letter of his Canon. For having told us, that the actions of many of the Saints, were writ by Infidels, or rather Mis-beleevers; and in particular, that the passion of Saint *George* was compos'd by Heretickes, hee states it thus: that notwithstanding this, hee, and the Church with him, did reverence all those sacred Martyrs, and

and their glorious sufferings for the Truth, knowne better unto God, than any of his people. *Nos tamen cum predicta Ecclesia, omnes Martyres, atque eorum glorioſos agones, qui Deo magis quam hominibus noti sunt, enī omni devotione veneramur*: So saith *Gelasius*. It also seemes by that which is remaining of the Canons of *Nicephorus* the Confessor, that there were two severall Martyrologies or Histories of Saint *George* then extant, and both condemned, which is autheriticall sufficient, that the storie only is discarded, and not the Martyr. *Apocryphus Esdra, & Zosimia, & duo S. Georgij Martyria, et sanctorum Martyrum Cerici*, (so he calls him) *et Iulita &c.* *scipere non oportet*. But to returne againe unto *Gelasius* and his Canon, that wee doe construe him aright, and doe not mis-report his meaning, is easie to be seene, by the concurrent suffrages of *Beda, Antoninus, Hermannus Schedell, Bergomensis, Notgerus, and Vuardus*, all which, as we shall see in the next Chapter, doe so conceive it. But wee might well haue sav'd this labour. For Doctor *Reynolds* al-
Dr. Reynold's Idol. Rom 1.2. 6.5. fol. 21.
 so cannot but acknowledge, that without further question, *Gelasius* did beleeve Saint *George* to be an holy Martyr, al-
 though he found the storie had beeene writ by Heretickes: *Gelasius etiam, tamen si fraudem banc olfaceret, ipsius putabat nibilominus sanctum suisse Martyrem*. If so, then I perswade my selfe it were much safer to give credit to *Gelasius*, who liv'd so neare the time of Saint *Georges* suffering: than any Doctor, of what eminent ranke soever, above a thousand yeers below him. We may besides conceive, what was *Gelasius* meaning in this Canon; in that hee censureth the History of *Quiriacus* and *Iulita* also, as he doth that of *George*: pronouncing both of them to be writ by heretickes: yet notwithstanding they were both honoured in the Church as holy Martyrs, and the memorall of their sufferings celebrated in the Churches of the West, the sixteenth of Iune, (so haue the Romane Martyrologie, and those of *Bede* and *Vuardus*,) the Greek Church celebrating their cōmemorations, the fifteenth of July. If so, if that the historie of *Iulita* was pronounced to be Apocryphall, and notwithstanding, she her selfe confessed to be a holy Martyr: the like may bee affirmed

affirmed for us, of our Saint George, that questionlesse hee was a true and glorious Martyr, however that the Historie then extant, was adjudged Apocryphall, and writ by heretickes. To bring the matter neerer home, *Gelasius* in that Canon hath reckoned as Apocryphall, the *Itinerarie of Saint Peter*, the *Acts of Paul*, and *Thecla*, the *Recantation of Adam, Origen, and Cyprian*, and many others. What then? Shall therefore wee conclude, that *Peter* never travailed, or that there never was a woman of the name of *Thecla*, or that Saint *Cyprian*, or *Origen*, or *Adam*, never recanted their impieties and errors? Nay, we conclude from hence, that questionlesse Saint George is to be reckoned as a Martyr, because the storie onely is condemned, and not the Saint; iust as we may resolve, that there was such a noble Prince as *Arthur*, because the Monke of *Malmesburi* hath told us, how much his famous deeds were over-acted by his Country men the *Britaines*. For sure the inference would be simple, should any hence conclude, that doubtlesse there was no such Prince, or that the actions which are commonly imputed to him, are all false and fabulous, because the historie, in which amongst many other things, they are contain'd, was by the Councell held at *Trent*, prohibited and adjudged Apocryphall, under the name of *Arturus Britannus*. Not that the Councell by *Arturus*, meant the King himselfe, (which is Georges case) but that same Historie onely, writ by *Monmouth*, surnamed *Arturus*.

(11) For certainly, had there beeene any meaning in *Gelasius* to have exploded the Martyr, together with his Historie; he might as easily have done it, as have spoke the word. He might, I say, have done it with as much ease, as have spoke the word, by adding onely this of *Doctor Reynolds* to the Canon; *Fuit enim hic Georgius homo improbus, hereticus Ariani*. This had for euer been enough to have made his memory as odious, as his story was suspected; and to have razed his name, not onely out of the publike Calender, but out of the good opinion of all honest men. *Gelasius* could not possibly be ignorant, what to determine of the Arian *George* of *Alexandria*; had he conceaved it to be him;

him; unless he had been ignorant of the writings of the ancient fathers; wherein his cruelties and butcherly behaviour are so lively represented. And had he thought it to be him, we may assure our selves that not for feare nor fauour, he had so gently spared his person; and stumbled onely at the story: or that to please the Gothes who then layed in Italy, and favoured not a little of the Arian heresie; he would permit so damnable and vile a Tyrant to passe for currant as a Saint. *Gelasius* was too faithfull in the discharge of his great office, to be so misconstrued. Nor is it to be thought, suppose *Gelasius* were unfaithfull, that *George* the Arian Heretick could be so cunningly inserted into the Calendar, and passe so currantly among the Saints; so soone upon his most deserved, though cruell execution, the Church especially keeping an eye so watchfull over them and their designes, that all their practises were assoon brought to light almost, as they were conceived. For from the death of *George*, unto the Popedom of *Gelasius*, are but 130. yeeres, or thereabouts; too scant a time to have his Villanies forgotten, and himself reputed for a Martyr. It is true, that many of the *Gothes* having received the faith of Christ, though spotted and defiled with the *Arian* tenets, which they received together with it, were by *Albanick*, a Gothick King, but of another faction, done to death, and so accounted by the Church amongst the Martyrs. But *Socrates*, who tells the storie, tells us also this, that they poore soules, suffered not for their misdemeanours, nor were they *Arians* out of choice, but out of ignorance: and that εν τῷ ἀπόστολῳ, even in *Lib. 4. A.B. Lat.* the singlenesse of their hearts, καὶ τοῦτο εἰς χριστὸν πίστεως, and ^{28.} only in defence of their faith in Christ; they yelded up their lives to preserve their pietie. This was not *George* case, a damnable and bloudie tyrant; one stubbornly resolved to advance an heresie, which he had impiously undertaken; and for that branded in the Fathers, and stigmaized amongst the writers of Ecclesiasticall historie, yea even by *Socrates* himselfe, who tells the storie of the other. Likely indeed it is, that if the *Arians* had prevailed, they would have giuen their *George* a principall habitation in the

the Heaven of glories; above *Eusebius* of *Nicodemia*, or *Marius*, or *Eudoxius*, or *Theognis*; or perhaps, next unto their founder *Arius* himself. But that the Christian Church should in so short and small a space, ranke him among the Saints; this I can hardly be perswaded, unlesse perchance we may beleeve that in the same times she could condemne the Heresie, and adore the Heretickes, I know it was a frequent custome with the antient *Romans*, to honour and adore the gods of thole many nations which themselves had vanquished; *Religionibus servire vicit, & captivas eas post victorias adorare*, as *Ostavius* in the Dialogue. But this they did not on mistake, or any couzenage put upon them by the vanquish'd Nations. No, it was onely on a superstitious conceit, that hauing in their Citie all the Gods whose people they subdued, and placing them in their most rich and sumptuous Temples, they might by their assistance, the better bring the residue of the world under their subjection. *Sic dum universarum gentium sacra suscipiunt, etiam regnare meruerunt*: So saith *Cecilius* in the same Author. Not to say more, I thinke it as impossible altogether, that in so small a tract of time, if at all ever, the *Arian George* should be reputed for a Saint amongst the Orthodoxe Professors, now victorious: as that our reverend Prelates, *Cranmer*, *Latimer*, and *Ridley*, should in an equall space of time, bee taken into the Roman Martyrologies: or that their *Henry Garnet*, *James Clement*, or *Nicholas Sanders*, by them honoured, should be accounted Martyrs in the Churches Prentant; in case that either side prevale, and supprese the other.

(12) To bring this Chapter to an end, it is the last of Doctor *Reynolds* two Conclusions, *Nullus Georgij Cappadocis ut Martyris, nisi Ariani, mentionem abullo idoneo autore fieri*; that never any *George* of *Cappadocia* was reputed as a Martyr, in any Author worthy credit, but *George* the Arian. In generall answere to which generall challenge, I have thought good, before we further labour in particular prooves, to draw together in a Table, the names of all such Authors cited in this worke; by all of which *S. George* is reckoned

as a Martyr, by many of them said to be of *Cappadocia*. All of them I perswade my selfe worthy of credit, and the ornement of the age in which they lived. Yet lest their *affirmatis* should be question'd and controul'd by our choycer judgements, I have tooke care to mingle with them, such famous Princes and Prelates celebrated for their goodnesse, as have done him publike honours: all which I have digested according to their severall times and ages, in the forme that followeth:

The Catalogue.

326 *Eusebius Cesariensis.*
 374 *Saint Ambrose.*
 492 *Gelasius Pope of Rome.*
 515 *Childebertus R. Francorum.*
 527 *Iustinianus Imp.*
Procopius Cesariensis.
Sidonius Archbishop of Menerbi.
 570 *Venantius Fortunatus.*
 596 *Gregorius Turonensis.*
 600 *Greg. I. Pont. Rom.*
 640 *Fausti Siculi.*
 660 *Hildericus R. Austrasia.*
 690 *Adamannus scotus.*
 698 *Cunibertus R. Longobard.*
 730 *Beda Venerabilis.*
 752 *Zacharias Pont. Rom.*
 774 *Paulus Diaconus.*
 780 *Albinus Alcuinus.*
 812 *Wardus Monachus.*

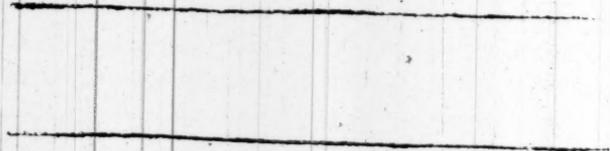
835 Rabanus Maurus.
 837 Ammonius Monachus.
 850 Simeon Metaphrastes.
 858 Anastasius Bibliothec.
 912 Neigeria Monachus.
 970 John Zemisces Emp. of Const.
 975 Tribonianus Mevius, D. Venetorum.
Martyrologium Saxonicum.
 993 Africus Archiep. Cantuariens.
 996 Hedinge, Duciessa Bavariae.
 1005 Henr. 2. Imp. Germ.
 1053 Ioh. Euchaites, Ep. Orient.
Constant. Monomach. Emp. of Const:
 1070 Geo. Cedrenus.
 1074 Rob. D' Oyleynob. Anglus.
 1098 Godfrey of Bovillon.
 1120 Robertus Monachus.
Anna Comnena.
Callistes, agr. Poet.
 1136 Gulielm. Malmesburiens.
 1141 Gualt. Ep. Augnsta Vindelicorum.
 1180 Gulielm. Tyrinus.
 1250 Vincentius Bolvacensis.
 1260 Philes, agr. Poet.
 1273 Radulphus Imp. Germ.
 1282 Jacobus de Voragine.
 1305 Nicephorus Galilius.
 1330 Niceph. Gregoras.
 1344 Edwardus 3 R. Angl.
Thomas de Walsingham.
Iohn Gorovicus.
 1354 Ioh. Cantacuzenus Emp. of Constance.
Goo. Codinus.
Damascen the Monk.
 1390 Froissard.
Autor Fasciculi temp.
Anselmus Frater Franciscanus.
 1410 Iustinianus Patr. Ven.

1411 Sigismundus Imp. Germ.
 1445 Antoninus Florentinus.
 1448 Fredericus Imp. Germ.
 1472 Bapt. Platina.
 1484 Coccius Sabellicus.
 1488 Maximilianus I: Imp.
 1490 Hermannus Schebedell, auctor *Chroniconis*.
 1494 Phil. Bergomensis.
 1499 Bapt. Mantuanus.
 1506 Raphael Volaterranus.
 1536 Melanchthon.
 Ladovicus Patrius.
 1550 Seb. Munsterus.
 1551 Confessio Saxonica.
 Polydorus Virgilius.
 Hift. Magdeburgica.
 1560 John Foxe.
 1571 Michael ab Tiffet.
 1576 Lamb. Danicus.
 1593 Comus Ep: Alexand. Suf-
 fragan unto the Patriarke
 Hospitian.
 * 1593 Maximus Bishop of Cibera.
 1600 Henr. Orans.

All these, besides the publike Martyrologies both *Grecce* and *Roman*, besides also the publike Liturgies and Monuments of those Churches, the learned men, all of them, of the *Romis* partie, and many of the Churches of the reformation, whose names would fill a Catalogue. If among these we have not one of credit, neither Author in this relation, nor Prince nor Prelate in their actions: hard is our hap, and let the adversaries have the honour. But what one ranke of these have said, and what the rest have done in Saint Georges honour, we shall now see in their severall places. And lest that any of our Authors whose authoritie wee use, may be thought not to speake of *George* a Martyr, contradistinct from him of *Alexandria*: it will take it, bee a

difference sufficient that we produce a *George* of *Cappadocia*, apparelled with thole circumstancies, or any of them which before we noted, to be the termes of difference, betwene the *Arian*, and our *Martyr*. If all our Authors doe agree in this, they speake the same: and this I doubt not, but I shall easily make apparent by the evidence:

C H A P.



CHAP. III.

(1) *The state of learning in the Church divided into two natural dayes.* (2) *The time and learning of venerable Bede.* (3) *His testimonies of Saint George.* (4) *Of Dacianus King of Persia, and who he was.* (5) *Persia taken in some Authors for the Eastern Countries.* (6) *A reconciliation of the other doubts touching this Dacianus.* (7) *The Martyrologies of Ursinus, Rabanus Maurus, and Norgerus.* (8) *Saint George how said to have converted many people.* (9) *The witness of Vincentius, Iacobus, and Antoninus Florent.* (10) *Vestem exere militarem, the meaning of it, and when used.* (11) *The suffrage of Sabellicus, Schedel, Bergomensis, and Volateran.*

(1)

Here is an old tradition, that the world should last 6000. yeeres, and no longer: two of them before the Law; two under it; and two after. Whiche though it hath not beene exactly true, of the two first; and that the third is doubtfull: yet the conceit is tollerable; and for as much of it as is past, somewhat neere the computation and account of time, recited in it. We will be therefore bold, to take for granted, that the Christian Church is of two thousand yeeres continuance: which granted or supposed, we will resemble it, or the state of learning rather in it, unto two naturall daies; each, of a thousand yeeres apiece: and this the rather, because the Lord hath said, that in his sight, a thousand yeeres are but as one day. The first of thele, wee take to have begun even at the first rising of the Sunne of Righteousnesse: and for the morning of it, allow the first three Centuries, even till the time of Constantine. The noontide watch thereof, we make to be of the three Centuries

M 3

ensuing:

ensuing : of which, and especially the first; the Magdeburgians give this censure, *Habuit hec etas si qua unquam alia, plurimos prestantes et illustres Doctores.* And certainly there never shined more glorious lights in the house of God, than in those ages : the Sunne of learning, being then in the very height, and Zenith of it. Long it continued not in that full glory, till it declined into an evening ; to which we doe allot the three next ages : when as the beames thereof grew low, and the light obscurer. And now at last we are benighted, even covered over with a Cymerian darknesse of ignorance ; a darkenesse no lesse grosse and palpable, than that of Egypt. Bellarmine calls it, *Seculismus infelix, in quo Scriptores illustres nulli, nulla Concilia ;* A most unhappy age, wherein were neither famous Writers, nor frequent Councils. Sabellicus as rightly, *mixum est, quanta omnium bonarum artium oblitio, per id tempus mortalium animos obrepserit :* a prodigie it was to see, how generall forgetfulness of all good literature, had at this time invaded and possessed the mindes of men. Which night continued, for 150. yeeres, or therabout, those Writers which wee meet with from the yeere 900. until then, as they were few, so were they but as a few smaller Starres in the darkest midnight. This night once past, the dawning of the second day at last appeared ; and we extend the morning of it even to the first beginning of the last Century : in which there was at first a struggling betweene light and darkenesse ; but afterwards the light of learning got the better, and by degrees made way to usher in the second noone-tide. Which second noone-tide wee begin about the yeere 1500. and hitherto it hath continued ; the light of learning never shining with more perfect glory, than at the present. How long it will continue thus, is above our knowledge : but as it is, we may almost affirm me with Ramus, *Majores Doctorum hominum & operum proventum, seculo uno vidiimus, quam totis antea quatuordecem maiores nostri viderant.* One age hath brought us forth more worthy workes, and famous Writers, than all the rest that went before us.

(2) If it be asked, to what use serves this observation :

wee answer that it is to this. First that it may appeare, that never any age hath beene so void of learned, or barren of good men; that is not able to produce some testimony of good credit, in the behalfe of *George* the Martyr. Next, that in all times we expect not, either an equall number of witnesses, or equall parts, in such as are produced to give in evidence: but that we looke for them, and judge of them, according to their times and ages. Already we are past the noonetide, of the first of these two dayes: in which, referring other of our witnesses to their proper places; we have made use onely of *Enescius*, S. *Ambrose* and of Pope *Gelasius*. In the next place and time, wee meet with *Venerable Beda*, who dyed about the yeare 734. A man that law as cleerely, as any whomsoever, that lived in any part of the whole evening: and one who for the excellency of his endowments, and piety, obtained that adjunct. *Camden* entituleth him, *the singular glory and ornament of England*. *In Brigant.* and *Malmesbury* affirmes more fully, that he was one, more fit to be admired than praised; who being borne in the extreameſt corner of the world, did yet enlighten all of it, with the beames of his learning. *Vir erat, saith he, quem mirari faciunt, quam dignè prædicare possit: qui in extremo natus orbis Angl. His Regis.* *doctrina coruſto terras omnes perſtrinxerat.* Whom leſt we ſhould ſuspect, as partiall in his praises, wee have a German Poet, thus ſpeaking unto *Brattaine*.

*Quid? tibi divinumq; Bedam (doctissimus olim
Dum varias unus bene qui cognoverat artes)
Debemus.*

Camden in Brit.

Theſence imperfect, but thus to be conceived.

*Brattaine, to thee, divinest Bede we owe,
Who did alone all parts of learning know.*

(3) The witneſſe being ſuch, his testimonie will bee taken with leſſe ſcrupule: the rather, because there is not any thing of his which hath beene juſtly queſtioneſt, but his

Canul. 31. c. 6

Tom. 3

Englisb History; as having in it more of the miracles so common in the peoples mouths, than may be well allowed of. But evē that piece also, *modestè et circumspetto judicio*, is to be censured sparingly, and with great temper. His testimonies of S: George are two: the one of them in his *Martyrologies*; the other in his *Ephimerides*. First in his *Martyrology*, on the 23. of April, or in the *Latine Computation*, on the 9. of the *Calends of May*, we reade it thus. *Natale S. Georgii Martyris, quis sub Daciano Rege Persarum potentissimo, qui dominabatur super 70. Reges, multius miraculis claruit, plurimosq; convertit ad fidem Christi: simul et Alexandra am uxorem ipsius Daciani, usq; ad Martyrunt confortavit. Ipse vero novissime decollatus, Martirium complevit; quamvis gesta passionis ejus inter Apocryphas connumerentur Scripturas. Id est The Passion* of S. George the Martyr, who under Dacianus the most mighty King of Persia, Lord of no lesse than seventy tributary Princes, was famous for his miracles, and for converting many to the faith of Christ; of which the Empresse Alexandra, the wife of Dacianus, continued constant in it even unto the death. This George at last beheaded, received the crowne of Martyrdome: although the Story of his Passion be reckoned as Apocryphall. And in his *Ephimerides*, on the same ninth of the May-*Calends*, thus:

*Non adocet Fortunatumq; et Achillea junctos.
Hac etiam invicto mundum quis sanguine temnis,
Infinita refers Georgi sancta Trophea.*

This ninth day doth of Fortunatus tell,
And of Achilles, joined together well.
And of thee George, who didst the world neglect,
And holy trophies in thy blood erect.

(4) The first of these two testimonies, as it affirme the death and sufferings of S. George; so are there in it, some things which require a Commentary. For not to speake of Alexandra, Diocletians Lady, and her conversion by Saint George,

George, wherein I formerly have declared what I conceive thereof, and of the Story in that passage: here have we that of *Dacianus*, not yet touched, not touched as yet, because we purposed to deferre it, untill we came to speake of *Beda*, who is the first Author of all now extant, which hath made any mention of this *Dacianus*. A passage, as *Baronius* thought, of an old Arian Legend, which he speakes of, in his Annotations on the Roman *Martyrology*, where it is *April. 23* said that *George*, the Arian *George*, as he supposeth, did suffer many torments at the hands of *Dacianus* a King of *Per-sia*. Onely the difference is, and that not much, that there the tributary Kings are five in number more, than here in *Venerable Bede*. This Doctor *Reynolds* useth as a closing argument, to proove our S: to bee the Arian *George* of *Alexandria*: and this our selves alledged in the behalfe of *Calvin*, to shew what cause he had, to make S. *George* a counterfaite, or *Larva*. The proesse was, that there was never at, or about that time, a King of *Per-sia* of that name, and greatness of Command; and that this *Dacianus* is in other of our Authors, made to be President or Lieutenant under *Diocletian*; therefore in likelihood, our Authors not agreeing, and no such King as he in nature; the whole Story of S. *George* is false and forged. This is the maine of all that may be laid against us, touching *Dacianus*; and this is easie to bee answer'd. For the dispatch whereof, wee must looke backe a little on the condition of the Roman Empire, at the time of S. *George's* sufferings: The East parts of it governed, as before I laid, by *Diocletian*; and the West, by *Maximian*. These two, the better to direct and manage the affaires of State, had tooke unto themselves two *Cesars*: wherof the one was named *Galerius Maximianus*, assumed by *Diocletian*, and under him Lieutenant Generall, or Lord President of the Easterne Countries. Now this *Galerius Caesar*, was by birth a *Dacian*; and afterwards, successour unto *Diocletian*, in all those parts that hee commanded. That he was borne in *Dacia*, is affirmed by S. *Heromes* Latin copie of *Eusebius Chronicon*; where thus wee reade it: *Galerius in Dacia hand longe à Sardica natus*, that hee was
borne

borne in *Dacia*, not farre from *Sardica*. The same affirmed in the Epitome of *Aurelius Victor*, that hee was borne in *Dacia*; *Ortus Dacia Ripensis*, repeated in the selfe same words by *Paul the Deacon*, in the 11. Booke of his *Historie Miscella*; and out of them, by *Abb. us Uspurgensis* in his *Chronica*, and divers others. That he succeeded *Diocletian* in the greatness and extent of his command, (after that he and *Maximinian* had surrendred up the Empire;) is a thing so plaine in Story, that no man conversant in the Historians of those times, but exactly knowes it. Hereupon we inferre, that probably this *Dacianus* mentioned in the Story, was that *Galerius Maximianus*, who afterwards was Emperor; and had the Easterne parts, all of them, of that Empire, under his subjection. And this we doe the rather fancy to bee probable, because denominations taken from the birth-place of their Princes, were not accounted novelties among the Romans. For *Adrianna*, wee well know, assumed that name from *Adria*, a Towne of *Italy*, where hee was borne. And not to seeke for more examples, we finde that *Diocletian*, borne in a Village of *Dalmatia*, called *Dioclea*, added this termination to the place of his Nativitie: that so his name might be more plausible among the Romans, whose governance hee had then undertaken. *Ubi Romanus orbis potentiam cepit, Grauius nomen in Romanum moriens convertit*, as mine Author hath it. Adde hereunto, that this *Galerius* was alwaies a most bitter enemy of the Church of Christ, which he had persecuted from his youth: and then perhaps hee may more easily be beleaved, to bee this *Dacianus*, the rather, since *Dacianus* as hee was the instrument of *Diocletians* cruelty, is called in many of our Authors, *Dacianus Praeses*, which name of *Praeses*, is in the Roman Martyrology given to *Galerius* also, in the same regard; *Quirinus sub Galerio Praeside pro fide Christi in flumen precipitatus est, &c.* See the Annotations. *Prudentius* also in an Hymne on the same *Quirinus*, calls him *Dux Galerius*: a title in the Latine of those times, not different from that of *Praeses*:

(5) But here it may be questioned, how *Dacianus*, admit-

Aurel. Victor.
Epitome c. 39.

Roman. Mart.
June 4.

Per Steph. 7

mitting that hee were the same, with Galerius the *Dacian*, can be supposed to bee a King of *Perſia*: conſidering that the *Perſians* had at that time, a Prince of their owne roiall flocke, knowne by the name of *Narſes*, who dyed about the yere 307. To this wee anſwer, that Venerable *Beda* ſpake according to the manner of the times, in which hee lived: wherein the *Perſians*, having subdued the Roman forces, were, and had ſo beeene long before, the absolute masters, of almoſt all those Countries, which *Galerius* once commanded. Which being ſo, the Eaſt parts of the Roman Empire, under the command of the Kings of *Perſia*; and in particular, the *Holy-Land*, where *Lydia* is, being in their Dominions: thofe Countries did in common ſpeech, paſſe by the name of *Perſia*. Iuſt as at this day, wee call thofe ſeverall parts of the Turkish Empire, once members of the *Aſyrian*, *Greeke* and *Roman* Monarchies, by the common name of *Turky*: or as we call all Easterne Churches, the *Greeke* Church, because they have communion at this time, with the Patriarch of *Constantinople*. So *Bellarmino* doth call *Cardinall Befſarion*, a *Grecian*, borne at *Trabezond*; *Befſarion*, *natiōne Grecus*, *patria Trapezuntius*, &c. *Descript. Ec-*
as he there hathit: whereas the Towne of *Trabezond* is far enough from *Greſe*, in the heart of *Capadocia*. So alſo *Wil-*
liam of Tyre, doth call all thofe within the land of *Paleſtine*, who were enemies unto the Faith, & then poſſeffours of that Country, by the name of *Perſia*. And ſo the Monke of *Malmesbury*, ſhewing the diſference betweene the Eaſt and Weſtern: Nations, hath told us, that the Occidentals, being more ſtubborne and impatient of the yoke, have often changed their Masters: whereas the Easterne people being more dull and womaniſh, have beeene continually the Vaſſals of the *Perſians*. *Romanum denique imperium prius apud Francos*, poſtea ad *Teutonas* declinavit: *Orienteſemper* (*un-*
derſtand him of the latter times) *apud Perſas durat*. Which note of his, could not be true, if taken of the *Perſians*, as the inhabitants onely of that Province, commonly called *Perſia*: the *Saracens*, having before expelled the *Perſians*; and themſelves, being in the time of *Malmesbury*, chaled out of
theſe

Hist. de Reg.
Angl. 1.4

these Countries by the Turks. Therefore we must conceive, that the name of *Persian*, was a common appellation of the Easterne people, in those times, just as the Turkes and Easterne Nations, doth call all Westerne Christians, by the name of *Franks*. Adde hereunto that *Lidda* or *Diospolis*, there where *S. George* was buried, and his Passion celebrated, is said in many of our Authors, to be a Towne of *Persia*: though a Towne of *Palestine*; there being no such Towne as that in the bounds of *Persia*, properly so called: and then as wee have found out *Dacianus*; so wee have sliewne some reasons, why he is called a King of *Persia*, or of the *Persians*. I adde yet further, that this *Galerius Dacianus*, might with good reason bee called King of *Persia*, of *Persia* properly so called: as having vanquished *Narses* the King thereof, with a mighty overthrow; seized on his Campe, taken his sisters, wives, and children; brought thence as Captives, all the Nobility almost, *Et gazam opulentissimam*, and an huge malle of treasure. And not so onely, but *Regem ipsam in solitudines egit*, he had compelled the Kings to forsake his Country, and fly for shelter to the Deserts: as *Paul* the Deacon tells the story.

(6) Let this be also granted; yet what shall bee replyed to this, that *Dacianus* is there made the Lord of seventy tributary Kings: or what can be produced to reconcile those Authors, which make him not an Emperour; to these which doe affirme it? This I suppose we may make good, without much difficulty. We reade in Scripture that *Ahasuerus* King of *Persia*, had under his Dominion, no fewer than 127. Provinces: most of the which, were first subiected by the *Greekes*; and after by the *Romanes*. We reade also in *Tacitus*, how ordinary a thing it was, in the heighe and pride of the *Roman* greatness; *Habere servitutis instrumenta etiam & Reges*: to suffer Kings in many of the Conquered Nations, and to employ them as their engines, therby to bring the people into greater bondage. Put this together, and wee shall see no inconvenience to ensue, if wee should peremptorily affirme, that under the command and Empire of *Galerius Dacianus*, sole ruler of the Easterne

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Countries ; there were no leſſe than 70. tributary Kings, and inferior Princes. As for the pretended diſagreement, which is obſerved betweene our Authors ; we doe thus reconcile it. Viz. That thoſe which make him President, or Lieutenant generall under *Diocletian* ; ſpeake of him, as hee was at the time of our Martyrs ſuffering : Commander of the Imperiall Armies, and the deſigned ſuccellour, and a chiefe agent in the perſecution. See what was ſaid before of *Galerius Praef.* Sect. 4. But Venerable *Bede*, and thoſe which call him King, report him as he was in power, though not in title ; or rather call him King by way of anticipation ; juſt as the Italian ſhores in *Virgil*, are called *Lavina littora*, before that name was given unto them ; becauſe in ſhort time after, in honour of *Lavinia*, they were ſo denominated. Now why the ſtory ſhould be written of *Galerius*, by the name of *Dacianus* ; or why the ſufferings of our Martyr, imputed rather unto *Dacianus*, than to *Diocletian* : this I conceive to be the art of thoſe, who even whileſt both the tyrants lived, committed it to writing ; that ſo they might decline the envie of their undertakings, and not incurre the high diſpleaſure of the Perſecutors. This I conceive to bee ſufficient in anſwer unto that exception touching *Dacianus* : which may be eaſily admitted, without the leaſt offence to truth, and much unto the credit of the Venerable Author. But be it what it will, I ſhall beleeve any thing of it, ſooner then yeeld unto *Baronius*, that this of *Dacianus* was any fragment of the Arian Legend which hee ſpeakes of. Nay this one circumſtance periwades me, that it was not ſo ; but rather that the Arians had adulterated and corrupted that Hiſtory which they found written of *S. George* : or that in framing of the Legends, ſome paſſages in the acts of *George* the Arian, might by a want of judgement, fatall unto that kind of Writers, be mingled and inserted in *S. Georges* Hiſtory. For what had *George* the Arian, to doe with any *Dacianus* King of *Perſia*, whether ſo called properly, or by denomi nation taken from his Country : eſpecially not ſuffering, in any time of publicke perſecution, or by command of any Prince, call him what you will ; but onely by the fury of a mixt

mixt and outragious multitude. If any reason thus, the storie as it is related by Venerable Beda, is perplexed, and full of intricate difficulties; and therefore nothing in it true, or therefore there was no such Martyr: how infinite are the Saints that must be degraded, whose stories are no lesse perplex, than this of ours, though never quarrel'd?

(7) This difficultie over, we now proceed unto the further examination of our witnesses; beginning first with those, which are the first in time: All of them Authors also of the same kinde, viz. of *Martyrologies*. The first of these is *Uuardus*, one of the Schollers of *Alcuinus*, who flourished in the yeere 812. and at the suit of *Charles the Great*, composed his *Martyrologic*. *Martyrologium satis accuratum & celebre, quo multa Ecclesie usasunt*. A piece of good esteemme, and great diligence, and therefore used in many Churches. So saith the Cardinall. The evidence which wee receive from him, is this. 9. (al. Mai. In *Perside*, civitate *Diopolis*; *passio S. Georgij Martyris, gloriose ante signata, clarissime miraculis: cuius gesta passionis, et inter Apocryphas numerantur Scripturas, tamen illustrissimum ejus martyrum, inter coronas Martyrum, Ecclesia Dei venerabiliter honorat*. Up on the 23. of April, the death and passion of Saint George the Martyr, that glorious leader, but more famous by his miracles, is celebrated in *Diopolis*, a towne of *Persia*: the story of whose Passion, though reckoned as Apocryphall, doth nothing prejudice the truth and glories of his Martyrdome, so celebrated in the Church. In the next place we have the testimonie of *Rabanus Maurus*, Archbishop of *Mentz*, who lived about the yeere 835. *Vix agnè doctus & pius*, A man (saith *Bellarmino*, and certaintely his workes affirme no lesse) both learned and religious. His testimony is the same with Venerable Bedes, viz. *Nativitas S. Georgij Martyris, qui sub Daciano &c.* Only he ends it thus, *Cuius vitam & passionem scriptam legi; that he had seene the life and death of George in writing: but what it was, or by whom written, that he doth not say*. In the next place we have the *Martyrologie* of one *Nosgerus*, extant in the 6. Tome of *Canisius Antiquae lectiones*, as also was the former. The Author of

Loc quo supr.

of it dyed about the yeere 912. and was a Monke of *Sengall*, or *Monasterij S. Galli*, a place amogst the *Switzers*. His evidence compounded equally out of *Bede*, and *Vſuard*, the first part taken from the former; the conclusion from the latter: himselfe insering this onely in the middle betweene both; that after many inexpressible torments, being at last beheaded, he perfected that glorious worke, by the effusion of his bloud. *In Perside, civitate Diopolis, passio S. Georgij Martyris, qui sub Daciano Rege Perſarum potentissimo, qui dominabatur ſupra 70. Reges, multis miraculis, claruit, plurimosque converteſe ad fidem Christi, &c.* hitherto out of *Bede*: *Ipſe verò poſt multos & inauditos agones noviſſime decollatus, Martyrium ſuum ſanguinis effuſione conſummauit.* Then followes out of *Uſuardus*, *Cuius geſta paſſionis etiſi inter Apocryphas, &c.* as before we had it.

(8) In these the testimonies of *Bede*, *Rabanus Maurus*, and *Norgerus*, we finde it mentioned of Saint George; *Plurimosque ad fidem Christi converteſe*, that he converted many to the faith of Christ. And anſwerable hereunto, *Vincentius Belvaciensis, Ad eius predicationem creditiſt. S. Vincentius* Specul. hiftor. lib 12. c. 128. *That by the Preaching of Saint George, Saint Vincent who received the crowne of Martyrdome in Spaine, received the Gospell: Which doubtleſſe muſt bee understood of private reaſonings, and friendly conference, with thoſe whose ſoules he chiefly tended: not by the way of any publike Ministry, wherein he never was intruſted. And certainly the Faithfull of the times Primitive, especially during the heat of Perſecution, did much promote the holy Gospell, by ſuch private and domeſtike meaneſ, if I may ſo call it: paſſing from house to house, and from man to man, ſo to bring Peace unto the one, Salvation to the other. Wherfore perhaps *Cocitius* calls the Christians generally, *Latebroſam & Luctuſigam nationem, in publico moream, in angulis gar- rulam: A flie and corner-creeping kinde of people, active in private places, but ſtill and quiet in the publike. Besides which way of reaſoning, he was occaſionally a meaneſ of converting others, by his conſtant ſufferings. Which ma- ny of the people ſeeing, and of the Souldiers not a few, they**

they beleaved in Christ, and glorified the name of God: καὶ πολλοὶ ὡς τῶν ἀγίστων πίστιν παρέπιπον, as the Greeke Antholigion hath it; particularly that *Anatolius* and *Protolo*, two souldiers of especiall ranke, were by that meanes converted, and forthwith executed, as in *Metaphrastes*. Adde hereunto that for the time he was in prison, he did not onely strengthen and confirme many in the holy faith, but he converted others to it: *multoq[ue] esse qui in carcerem venient, ut à S. Georgio docerentur*, as in the storie. It seemes, that some not well acquainted with the calling and condition of our Martyr, have made him very famous in the acts of Preaching: as one that first converted the *Armenians* and *Iberi*, now called *Georgians*. For *Michael ab Yselt* a Low-Country Writer, telling what honours, by that people, are afforded unto Saint George; relates it thus: *Cui vero tanto in honore habeant D. illum Georgium, causam nonnulli afferunt, Ad Ann. 1577. quod ille primus ad fidem Christi, Armenos Iberosque converti- set*. But whosoever those nonnulli are, that so report it, they are no question in an error; there being in the Ecclesiastical historians, another and more likely meanes of their conversion, on which this *Michael* doth reflect in these words that follow; *Licet alij illud cuiusdam pueri miraculis & virtutibus tribuunt.*

Cap. 128.

(9) In the next place we have the suffrage of *Vincenius*, Bishop of *Beau-vein* in *France*, Anno 1250. A man of that deepe learning, that the great Schoole-man *Thomas Aquinas* is supposed (and *Bellarmino* can hardly save him harmelesse in it) to take a great part of his *Prima secunda*, and *secunda secunda*, word for word, out of the first and third booke of this *Vincents speculum morale*. Hee in the twelfth booke of his *speculum historiale*, doth report the storie thus: *Sub persecutio[n]e Daciani (in divers passages before hee calls him Dacianus Preses) venit de Cappadocia Georgius miles. Qui vident[ur] Christianorum angustias, ergatis omnibus que habebat, militarem vestem exsist[re], & indutus ueste Christianorum, in medium sacrificantium se obiecit, aique in conspectu omnium exclamavit dicens, Omnes d[omi]ni gentium demonia, Dominus autem callos fecit. Cui statim Dacianus ira repleta, ait, Qua presumptione* *vel*

vel dignitate hoc andes, ut deos nostros demones esse dicas? Dic
 tamen unde es, et quomodo vocaris: quis respondit, Christianus
 sum, Georgius vocor, genere et militia Cappadocus: sed cuncta
 "deserui, ne liberius Deo caliservirem, &c. During the per-
 "secution rais'd by the President or Lieutenant generall
 "Dacianus, came George a Cappadocian Knight into the
 "into the Court. Who seeing into what miserable streights
 "the poore Christians were driven, making a doale of all
 "he had, put off his military or Knightly habit, and mani-
 "festing that he was a Christian, he rush'd into the middest
 "of the Idolaters: and in the hearing of them all, cryed
 "out, that all the deities of the Gentiles were but divels,
 "and that it was the Lord onely which had made the hea-
 "vens. To whom the President, With what presumpti-
 "on or upon confidence of what high dignaty, dost thou
 "affirme, that our gods are divels? tell us thy name, and
 "whence thou art. Who presently returned this answer: I
 "am (saith he) a Christian, my name, George; my country,
 "Cappadocia; and there of honourable ranke: but I have
 "willingly abandoned all, to serve the God of heaven with
 "greater freedome, &c. Then followeth an enumeration
 of those severall torments, which by the Presidents com-
 mand were inflicted on him: as viz. that they put him on
 the racke, and dislocated almost every member of his bo-
 dy; next, that with burning fire-brands they made a passage
 to his bowels, chafing the bleeding wounds with salt: that
 afterwards they bound him to a brazen wheele, armed
 round about with swords [gladiis bis aenatis circumscripta]
 and rowled him on it, which when it hurt him not, they
 cast him in a vessefull of boyling leade: after all which,
 seeing him still invincible, he was condemned to be hea-
 ded. And then it followes in the close of all, *martyrizatus*
 autem est in Perside, civitate Diopoli, he suffered in Diopolis, a
 Citie of the Persians, upon the 23. of Aprill. But here
 in this last circumstance, I meane, as *Vincentius* was decei-
 ved himselfe, so *Antoninus* and some others which tooke *V.chap. 2. s. 11. 4.*
 the passage upon trust, were deceived by him: the reason of
 his error, and the easinesse thereof, wee have shewne
 N already:

already it is enough that here we note it, as in the place most proper. To this agrees, in the maine of it, *Jacobus de Voragine: Georgius tribunus, genere Cappadox, &c.* George, one of the Tribunes, by birth a Cappadocian, &c. The next that followeth, is that doughtie storie of the Libyan Dragon: which told, he thus proceeds unto the storie, *Imperantibus Diocletiano et Maximiniano sub praeside Daciano tanta persecutio Christianorum fuit, ut infra unum mensem decem milia martyrio coronarentur. Unde inter tot tormentorum millia multi christianorum deficiebant & idolis immolabant.* Quod videns S. Georgius &c. During the Empire of Diocletian and Maximian, there was so great a persecution raised by the President and Lieutenant *Dacianus*, that in one moneth, 10000. Christians were crowned with martyrdome: at what time, amongst so many thousand torments which were then in use, many did fall away from God, and offered sacrifice to the Idols. Which when Saint George beheld, he made a dole of all his wealth unto the poore, &c. The rest that followes, differs not at all from that before related by *Vincentius*, save that in answer to the question of the President, his reply is this, *Georgius vocor, ex nobili Cappadocum pro sapientia ortus*, that he was called George, and borne of the most noble Families of Cappadocia. And then it followeth, *Palestinam vero Christo favente devici*, which I conceive rather thusto have beeene written, in *Palestina Christo favente vixi*, that though he was a Cappadocian borne, he had lived in Palestine: which agrees punctually with that of *Metaphrastes* above mentioned. Next unto him, comes *Antoninus Florentinus*, who takes the storie almost word for word, out of *Vincentius*, whom he professeth for his Author: Onely he tells us that the history of George is reckoned as Apocryphall, not that he was no Martyr, but that there are some passages therein scarce worthy credit. *Ponitur assertum Legenda eius inter Apocryphas Scripturas, non quin vere Martyr fuerit pro confessione nomine Christi, sed propter quendam que notantur in ea de veritate dubia.* Which passages I have observed already. To end this section, the booke entituled *Fasciculus temporum*, written by a Carthusian Monke of the

Par. 1. lit. 8
scil. 23.

V. Part 2. ch. 1.
scil. 12 & chap.
2. scil. 10.

the fourteenth Centurie, (Bellarmine calls his name *Wernerius*) and printed in the yeere 1476. by *Conradus Homborche*: ad Annum 291. pag. 33. doth ranke our *George* among the Martyrs of that yeere, betweene *Pantaleon* and *Justus*: of which *Pantaleon*, called otherwise *Pantaleemon*, *Nicephorus* at large relates the storie; and placeth him about the time of Saint *Georges* suffering, but as *Wernerius* doth, before it.

(10) In that which we alledge out of *Vincentius Belvacensis*, there is one circumstance especially worthy our notice: viz. that having made a dole of all his substance, *vestem militarem* exiit; Saint *George* put off his militarie or Knightly habit, and so addressed himselfe to speake in the behalfe of the trueth and Gospell. Which putting off his militarie habiliments, is not, as I conceive it, the distrobing of himselfe of his Souldiers coate or casloeke onely, but rather the abandoning of his militarie or his Knightly Belt, the honourable marke of his well deserving. For in the Roman Empire, it was in custome with the Prince, to honour men of speciall merit, with a degree above the rest: which was performed by an investing of them with a militarie girdle, and such knightly ornaments. This was called *cingulo militie honestare*. Now they that were thus honoured, used not to come into the Emperours sight and presence, without the habit of this order: To which Saint *Chrysostome* alludeth, εἰς τὸν ἀρχόντα καὶ πίστιν τὸν κλεψίδα τομήσας εἰς παρέων τὸ διάδημα ἔχοντα, in that his second Homilie on the Corinthians. This militarie Belt thus given, was an engagement of the partie so invested, more then ordinary, unto the service of the Prince: so strict and binding, that such as had received the faith, and made a conscience of their waies, used commonly to cast it from them, because of that incompatibilitie which was betweene that Knightly honour, and their holy calling. A matter frequent in the times of persecution, in such especially as would not covertly conceale their faith in Christ, or dissemble their religion. We may take *Iovinian* for an instance. The meaning then is this, that *George* no longer willing to continue in the service

vice of the Emperour, unto the hazard of his soule, renounced his order, and being so degraded by his owne voluntary act, made his appearance in the Senate; no longer now a Souldier of the Emperour, but of Iesus Christ. The Souldiers cause defended by *Tertullian* in his booke *de corona militis*, is not much different from this: of which, see that Author:

(11) But to proceed. In the next place wee meet with *Coccinus Sabellius*, *Vir valde eruditus*, a learned man (saith *Bellarmino*) a man of great integrity, saith *Vives*. Hee lived about the shutting in of the fifteenth Centurie, and gives this testimony of Saint *George*, that hee was martyred at *Diospolis*, a Citie of the Persians, during the persecution rais'd by *Diocletian*. *Passus est eadem tempestate Georgius Martyr in Perside apud Diospolin*. See what we said before touching *Vincensius*, and his errour in the word *Passio*. In the same time and age, flourished *Hermannus Schedell*, Doctor of Physicke in the Vniversitie of *Padua*; the Author of the booke entituled *Chronica Chronicorum*, printed at *Norimberge*, anno 1493. His evidence is this. *Georgius Cappadocus, Tribunus, et verus Christi miles, hoc tempore. Cum venisset de Cappadocia in Persiam, civitatem Diospolin, velut alter Curtius Romanus, et Codrus Rex Atheniensium propatria sua liberacione se se interneconi, ad draconis occisionem et martyrii tolerantiam, dedit: Quippe inter celo Dracone, post eccliesi extensionem, totiusque corporis lacerationem, et viscerum effusionem, nec non a liorum tormentorum perpessionem, ad ultimum, martyrii capitis abscissione complevit. Cuius gesta, &c. as before in Iunardus*. Saint *George of Cappadocia*, a Tribune, and a faithful Souldier of Iesus Christ, about this time suffered. Who comming out of *Cappadocia* into *Diospolis*, a City of the Persians, like *Curtius* in the state of *Rome*, or *Codrus*, King of *Athens*, exposed himselfe to death, in the destroying of the Dragon, and his suffering of Martyrdom, (of this see somewhat, Part 1. Cap. 5 Sect. 4.) For having killed the Dragon, after hee had beene put upon the racke, his body torne in pieces, and the effusion of his bowels, with divers other miserable tortures, at last he

Ennead 7.1.8.

Act. C. p. 240.

" he finished his course by the losing of his head. *Philippus Bergomensis*, an *Austin Fryer*, who lived about the same time, and made a supplement unto this *Chronica of Hermannus Schedel*, reports the storie in the same words: save that he addes *et salis confractionem*, the chafing of his wounded body with salt, unto the residue of his torments. And in the last place, *Volaterran*, of whom wee have already spoken, affirmes this for us; *Georgius Martyr, genere Cappadocia, Tribanus militum sub Dicletiano merebat*: Saint *George* the Martyr, a Cappadocian by his Country, served as a Tribune of the Souldiers under the Emperour *Diocletian*. Thus have wee drawne together in this present Chapter, the testimonies of the learned men in the westerne parts, since the division of the Churches: I meane of those who have historically delivered any thing unto us of our blessed Martyr. Of which, if any shall affirme that they reach not home, and saile in many of those particulars which are before related out of *Metaphrasies*: the answer will be very easie. For first, these Authors agree exactly with him in all points of substance, the being of Saint *George*, that hee was a man, and also his wel-being, that hee was an holy man, a blessed Martyr: which is the principall point in question betwixt his enemies and us. Wee answere secondly, that Saint *George* suffering in the East, and being reckoned as a Saint in the Church of Greece; it cannot bee expected that the particulars of his birth and quality, should bee recounted so exactly by the Writers of the Westerne Churches: as on the other side, how many are the Martyrs celebrated in the Churches of the West, of great name and eminence, that are but briefly touched, if at all remembred by the Greeks. Wee rather may conclude from hence, that certainly Saint *George* was of speciall merit in the Church of God: since being, as hee was, of Greece, and that hee suffered in those countries; there is so much delivered of him in the Latine Writers, as wee finde there

is. Our next inquirie therefore, shall be amongst the Grecian monuments, and afterwards amongst some few, but eminent men, of the Protestant partie: that wee may see thereby, how generall a consent there is in all sorts of Writers in Saint Georges cause.



CHAP.



CHAP: IV:

(1) *The testimony given Saint George in sens publique monuments of the Greek Church.* (2) *Saint George called ωραλογιστης, and Θυμοφρος:* (3) *The evidence of the Falsi Siculi, Cedrenus, the Lady Anne Comnena, Nicephorus Callistus, and Nicephorus Gregoras.* (4) *Of Contacuzenus, Maximus, and Damascen the Monke.* (5) *Of Callicles.* (6) *and Philes, two Greek Poets.* (7) *Of the Magdeburgians, and some Lutheran Divines.* (8) *Of the Churches of Saxony, Brandenbourg, and Pomerland, &c.* (9) *The suffrage of Hospinian, and Danzus, both Calvinists.* (10) *The testimony and assert of Master Fox, in his Acts and Monuments.* (11) *The Arian George condemned by those, who speake with honour of our Martyr.* (12) *A recollection and application of the whole proofes.*

(1)

 He History of Saint George, as it was writ by *Metaphrastes*, informes us of him, that he was by birth, of *Cappadocia*, and of noble parentage: that having lost his father, hee betooke himselfe unto the warres, was by the Emperour *Diocletian*, raised to great dignity and honours; and at the last beheaded for the testimony of the Gospell. This is the sum and substance of S. Georges story, which if we cannot prove by a cloud of witnesses, not yet produced, wee will quite the cause and those both of the Greek Churches, and of the Protestant, although these last speake not so punctually of some particulars, as the former doe. And first the *Anthologion*, which is a publicke monument of the Greek Church; hath it thus. τὸν αὐτὸν μετὰ καὶ μόνην τὰ ἀγία τὸν ἀνδρὸν τὸν Γεωργίου, Θυμοφρόνος, i.e. Vpon the 23. of Aprill, is celebrated the memoriall of the most holy, famous, and

honourable Martyr George, called commonly *Tropaeophorus*, then for the History, Ο ἑρδοῦ οὐ διαματίσει καὶ μέτειαν τοῦ αἰώνος, τοῦ διοκλητίου τοῦ βασιλέως, εἰς τοῦ γενεθλίου τοῦ καταδακτοῦ, τοῦ επιτοίμου, εἰς τὸν Τριτέταραν δακτέας, &c. The famous, wonderfull, and honourable Martyr George, lived in the time of *Diocletian* the Emperour. A Cappadocian by his Country, and of Noble parentage: who being first made a Colonell, or a Tribune of the Souldiers, was afterwards advanced unto the dignity of a Count Imperiall. Τοῦ δὲ βασιλέως τοῦ καταδακτοῦ εἰδιοντος, &c. The Emperour then beginning to rage against the Church, Saint George, though not yet fainted, advanced into the presence, made himself knowne to bee a Christian: τοῦ δὲ εἰδούσων ματαύτην καὶ εἰδένταν διελέχθων, &c. Upbraiding openly the vanity and the impotency of their Idols, and of all those which trusted in them. Hereupon they assaulted him with torments; such as before are mentioned in *Metaphrastes*, and in the close of all, διέλαθον τοῦ κεφαλὴν αἰματικήν, it tells us that hee was beheaded: which in the selfe same words we finde in the Menology, for the month of *Aprill*. In the Menology for *November*, and the 3. day of it; wee reade as followeth. Ο ἑρδοῦ τοῦ καταδακτοῦ πατρὸς Γεωργίου, εἰς τοῖς κερύσσοντις διοκλητίου τοῖς πατέροις αὐτοῦ Καππαδοκίην, εἰς μηδέ τε, Παλαιστίον. Αγωνίην δὲ τοῖς, καὶ φύσεως πλεονεκτοῖς, καὶ εἰζηνευταῖς, &c. The honourable and famous Martyr of Christ Iesus, George, lived in the dayes of *Diocletian*: a Cappadocian by his father, but his mother was of *Palestine*. A gentleman he was of a noble parentage; his education, godly; and in his disposition very sweet and gracious. Then follow all the circumstances of his age and dignities, together with his fathers death, and mothers iourney with him, into *Palestine*: according as it is related by *Metaphrastes*. After come the particulars of his discourses with the Tyrants, the torments which he suffered, those many practices which they used to alter his opinion: and in the end, εἰς τοῦ κεφαλὴν αἰματικήν, he was beheaded with the sword. The manner of his death, is by the *Anthologion* moulded thus, into a Didich.

Ἐχθροῖς ὁ τέμνων Γεώργιος τὸν μαχαίραν,
Ἐκεν πάσῃ ἐχθρῷ τέμνεται διὰ Γέρου.

George, who in fight his enemies oft made dead;
Is willing, by their hands, to lose his head.

(2) In these two testimonies of the *Anthologion*, and Greekke Menologies, wee finde two circumstancies, which doe adde exceedingly unto the honour of our Martyr: viz. a title and an adjunct. The title which is given him here, and indeed every where in the Greekke Liturgies, is *μεγαλομάρτυρ*, or the honourable Martyr. We need not seeke particulars, they will present themselves hereafter, as occasion is; *Simeon Metaphrastes* gives the same title to him, in the ἀπρόσημη of his story, which is translated, but improperly, *Vita S. Georgij Magni Martyris*; as in that also attributed to *Pascrates*. I say improperly, for as I am informed by the right reverend Father in God, my Lord of Chichester, to whose humanity I stand ingaged for many favours; they which translate it, *Magnus Martyr*, were deceived: and I in them. It is a title given (saith he) onely to honourable personages in the Greekke Stories and Menologies, whether Souldiers, or otherwise: the Martyrs having sundry titles to distinguish them, according to their qualities and severall conditiōs. *S. Stephen* called *μεγαλομάρτυρ*, & so *S. Thecla*; they being the first Martyrs of their severall sexes: Virgins, stiled *κανονικάριτρες*, persons of honourable calling, *μεγαλομάρτυρες*, Bishops or Priests, *ἰεραρχεῖς μάρτυρες*, men of inferiour qualitie, *διάκονοι μάρτυρες*, and Christ our Saviour himselfe, for ever blessed, *μέγιστος ὁ μαρτύρος*, the greater Martyr. So that the stile of *μεγαλομάρτυρ*, so often given unto *S. George*, is prooife sufficient of it selfe, that he was of honourable ranke, and marke sufficient to distinguish him from *George* the Arian: The adjunct which is here bestowed upon our Martyr, is *Γενεσις*. *Dr. Baronius* negligently readeas it *Tropelopborus*, in his notes upon the Martyrologie. An adjunct which appears almost as often as the St. and is but seldom severed from him:

him; not in their Liturgies alone, and publike monuments, but in the workes of private persons. *John Euchaites* an Eastern Bishop in the time of *Constantinus Monomachus*, Anne 1053. or thereabouts, thus calls *S. George*,

Αὐτὸν τὸν συντάχον καὶ νεροσάτην
Ω τὸν Ἐπιφανῆν τοντον εἰςτιν ἐδοι:

*The chiefe and President of warre; the same,
Who from Trophie, doth derive his name.*

And in another place, λαμπρὸς Ἐπιφόρος, Illustrious Standard-bearer, for so the word, *Tropaophorus* is made to signifie by *Geo. Videlius*, although it should be rendered victorious rather. For thus the title and the adjunct both are ascribed unto him by the said *Videlius*. *Hodie* (saith he) *D. Georgij* celebritas apud *Gracos* praecat: is per quam est excimia. Appellant autem eum, μαχαλοφόρον & Ἐπιφόρον, *Vexillarium*. In reference to which construction, no question, but he hath the title of *Atesignanus* in the Martyrologie of *Ungardus*, before mentioned; and that of *Signifer*, in *Monk Robert*, and *Pantaleon*, and in *Michael ab Tiselle*; of which, more hereafter. Which adjunct, that I meane of *Ἐπιφόρος*, is a good argument, that our *Martyr*, is not hee of *Alexandria*, who was no Souldier, but a Church man.

(3) From publike monuments haue we recourse to private Authors, beginning first with him who wrote the *Fasci Siculi*, so called, because they were found lurking in an old Sicilian Librarie, and from thence brought unto the light. A worke of good esteeme, and most unquestionable credit. The Author of it, is conceived to be one *Peter*, Bishop of *Alexandria*, who lived about the yeere 640. who gives us both the time and story of *Saint George*, suffering briefly thus, Ετες στοιχείων επανίστασεν τὸν κόσμον, ἐγένετο διαστολής βεσιτανῶν, καὶ πολλοὶ ἐμφύριοι, εἰς οὓς εἰσπίγενεν, καὶ ἀγέρας Τεάρ. Καὶ, &c. Two hundred fiftie and five yeeres after our Saviours Ascention, great persecution was railed against the Christians, wherin many of them, and amongst them

Saint

Saint George did suffer Martyrdome, Now to the 255. yeers above mentioned, let us but adde those 34. which our Saviour lived before his Passion and Ascencion, and they amount in all unto 289. which is the time allowed by other of our Authors, for S. Georges suffering. Which computacion, agreeth with another of the same Author, which placeth it in the third yeere of the 266. Olympiad, which falleth exactly into the yeere 289. before specified. In the next place we have *Cedrenus*, who flourished in the yeere 1070. who tells us in his *Compendium Historiarum*, that under *Diocletian* and *Maximian* the Emperours, καὶ ταῖς διαβούσις καὶ ζησιαῖς ἐπινίση, &c. The Christians were afflicted with a great and tedious persecution, during which fiery times of tryall, many received the crowne of glory, and amongst others, Περικόπι οὐ Γεώργιο, οὐ αὐτισμοι μάρτυρες, *Procopius*, & *George*, the so much celebrated Martyrs. To him succeeds, in course of time, the famous and most learned Lady, the Lady *Anne Comnena*; which in the story of her fathers acts, *Alexiad.* 1. 8. speaks also of S. Georges martyrdome, though shee falle somewhat in the place, which shee supposeth to be *Rams* in the *Holy Land*. For speaking of *D. Godfreys* passage through *Ramal*, (so shee calls it) shee addes this presently, εἰ ωδι μεταλούμαστε Γεώργιον καὶ μάρτυρα, where *George* the honorable & so much honoured Martyr suffered. Shee lived about the yeere 1120. Next looke we on *Nicephorus* surnamed *Callistus*, who wrote about the yeere 1305. *Andronicus* the elder, then reigning in *Constantinople*; who being sworne and examined, *Hist. Ecclesiast.* 7. cap. 15. faith as followeth. Τέτοις δὲ τοῖς ζησοῦσι καὶ Γεώργιον τὸ μέμα τοῦ, εθλητὴν ὄνομα, καὶ τὸ ζησεῖν τὸν μητρόν τὸ κορυφαῖον, &c. About this time (saith hee) the time of *Diocletians* fury, the so much celebrated *George*, chiefe of the Army of the Martyrs, received the fruit and recompence of all his sufferings for his Saviour. This is the generall. For the particulars, εἰς Καππαδοκίας ἥδεν, νεώντας ἦτι, καὶ αἰγαλουμάτας τῶν ὅτιν, &c. He was of *Cappadocia* by his Country, and being yet exceeding young, of speciall beauty, and his beard scarce budding, did nobly undergoe the paines of martyrdome. For being apprehended for inveighing, as he did, against their

"their Idols, and scoffing at the irreligion of the Emperours he suffered such extremity of torture, as was almost above the strength of nature to endure. After they had im-
prisoned him, and even cramped his legges with irons, he was first pierced and harrowed, as it were, with the sharpest nailes. Afterwards, being scorched with burning lime, and put upon the racke, and all his members severally hackett and hewne with swords; and as it were, worne out with so many sorts of hideous torments: he still continued constant, and plainly did expresse himselfe to be of most invincible resolutions. (Then doth hee touch a little at *Glycerius*, and the Empresse *Alexandra*, both which he differently relates from *Metaphrastes*) And in the end concludeth, *καὶ τέλος αἰδηνῶς ἐτελεῖται τὸ Στόλον*: that at the last he was beheaded, and so departed from this life unto a better. To this *Nicophorus*, adde we another of that name, *Nicephorus Gregoras*: who obister, and in a glance, doth call *S. George* *οὐαὶ τὸν Χριστὸν μαρτυρεῖ*, one of the Martyrs of Christ Iesus: which is as much as possibly could be said in such a little.

(4) In the next place we meet with *Iohn Contaczenus*, Emperour of *Constantinople*, Anno 1348. or thereabouts; during the nonage of the children of *Andronicus* the younger. who in his 4. Booke against *Mahomes*, bringeth in *S. George* as a most notable example of the Christian faith, as followeth, *Ο μαρτυρεῖ τὸν Χριστὸν τιμωρῶς μαρτυρεῖ Χριστὸν* *τεωρεῖ*, &c. Saint *George* the Martyr, so much honoured by us Christians, was by the wicked and Idolatrous, exceedingly tormented; that so hee might be brought about, both to abjure his Christ, and adore their Idols, but hee chose rather to endure innumerable deaths and tortures, for the sake of Christ, then renounce his faith; and for that cause was put upon a full variety of racks and torments. At last hee said unto the Tyrant, *ἀπελαύνεις οὐαὶ τὸν Θεόν μετόπλιστον*, &c. Come, said hee, let us look upon your gods: Which when the Tyrant heard, he did exceedingly rejoice, supposing that he meant to sacrifice unto their Idols. Being now come unto the Temple, accompanied with great multitudes of people; the Martyr went

"un-

„unto the Altar, and lifting up his voice, tell me, said hee,
 „ye Idols, in the name of Iesus Christ, who is the true God:
 „and they answered, Christ the sonne of God, and God
 „the Father. The Martyr thereupon commanded them in
 „the name of Christ, to fall downe before him: and pre-
 „sently they fell downe, and were broke in pieces. Which,
 „when the multitude had seene, they cryed out, saying,
 „μεγάλη πίστις τοῦ χριστανῶν, μέγας ὁ θεὸς Γεωργίου: great is the
 „Christians Faith, great is the God of George. So hee:
 which is in substance and effect, the History of our blessed
 Martyr, according unto *Metaphrastes*, though it faile in cir-
 cumstance. With more particulars, *Maximus* Bishop of
Cythera (wee now call it *Cerigo*) In a Booke by him pu-
 blished in the vulgar Greeke, inscribed, *Bios τοῦ ἀγίου*,
 or the Legend of the Saints: doth thus report it.

Οὐαὶ τοῖς θεωρεῖσσιν μέγας μαρτυρὸς Γεώργιος, πήνοντες τοῦ κριστοῦ
 τοῦ βασιλέως Διοκλητίου, ἢντος Καππαδοκίας, ἢντος Κύπρου λαρυ-
 νῆν, τῆς ταξιδεώσεως τοῦ τελετέων: πήτοντες δὲ Κάουνος εἰς τὸ οὔτι-
 ουα. And in the end, ὁ ἀγιος οὐ πεπεραλέσθη. Which is the
 same in purpose, and almost in words, with that before
 recited from the *Anthologion*; save that the language is
 more moderne. More neare to *Metaphrastes* comes
Damascen the Monke, in his *Thesaurus*; who thus hath it.
 Εἰς τὸν ἐκτίνον κρηστὸν πήνοντες μεγαλομάρτυρος Γεώργιος νέος πλιν-
 θεος εἰκοσι χρόνων ἐνγῆντος ἀπὸ τοῦ Κύπρου πλέοντος πατέρεων, &c.
 Τὰ δε ταραχήσασθαι ἀπὸ Καππαδοκίας, &c. About thesetimes,
 „(those of *Diocletian*) flourished the honorable Martyr
 „George a young man, of about the age of 20. yeeres: of
 „Noble parentage, and rich, his Country *Cappadoccia*. His
 „father being dead in the Faith of Christ, his mother tra-
 „vailing into *Palestine*, her native Country; ἐκτινότες τὸ
 „τέκνον μήνυμα, for she had great possessions there. Thus
 doth he prosecute the story, as *Metaphrastes* did before, but
 with farre more brevity; and in the end concluded also,
 „that after many torments valiantly suffered, δισπανωται οὐ πε-
 „ραπλισθεὶς τον, he was beheaded by the Souldiers: What
 Damascene this was, and when he lived, I am not certaine.

Hee

Hee calls himselfe *Studites*; and wrot; as I conjecture by his phrase, in the corrupted times of the Greeke language.

(5) Proceede we next unto the Poets: and of that ranke, not to say any thing of *Enchaetes* before mentioned, we will take onely *Callicles* and *Thiles*, both of them living in the declining age of the Greeke elegancies. That of the former, is fathered commonly on *Theodorus Prodromus*, amongt whose Epigrams it is extant, and unto him ascribed by *Vicelius* and *Serrarius*, but by neither rightly; as by the title it appeares, had they looke upon it. The Author liued about the times of the Lady *Anna Commena*, daughter unto *Alexius* the Greeke Emperour, of whom wee speake before; his evidence and Epigramme on S: Georges portraiture, and is as followeth.

Eis τὸν Γεώργιον εὐλόγον
λίθῳ πυωθάντα.

Παῖς Ασφαλέμ οἱ μάρτυς εἴηται λέπτων
Πτλῶν εἰς τὸν σπριχόν εἰχεν πρυτανικόν
Εχονταν πότον λακονίαν ευρέθη
Μαρτυρικοῖς τοιστάσις εἰπεπληγμάτον.

Eis τὸν ἑαυτόν

Θεῖον γεώργιον εἰς ἑκατόν τὸ πτέρυγα
Οὐ σύχων, αθλητῶν δὲ τὸν γευστὸν σύχων
Μη τῶν περιπτῶν εἰχεν τὸ πτέρυγα δρόσου,
Διὸ τὸ οἱ μάρτυς ἐκρυεῖται αὐτοσδέπη;

Vpon

* Lege εἰς τὸ

** Lege ποτίου
δρόσου

Vpon the portraiture of Saint George,
in white Marble.

*Out of the stones did God to Abraham give
This Martyr, for a sonne : when he did live,
His fles^h was red, like ours ; now white becom^e,
Wast in the sweat of his owne Martyrdom.*

Another on the same.

*This Stony ground brings forth an hundred fold,
The eare a Champion stont, an eare of Gold.
Was not this Rocke with dew of Hermon sea,
And the great Martyr thereby nourished ;*

Which his conceit, as others of that nature, are all built upon realities ; must needs suppose S. George to have had existence : and not to be a man onely, but a Saint.

(6) In the last place comes *Philes*, a versifier of the same kind ; who flourished in the yeere 1260. under *Michael Palaeologus*. This Author hath comprised in twenty two *Tetraстиkes*, the whole history of our Martyr ; according unto *Metaphrasies* and the tradition of those Churches : communicated to mee by Master *Patrick Young*, his Majesties Librarie-keeper, out of an old Manu-script, brought by *Sir Thomas Roe*, from *Turkie*. Out of the twenty two I have made choise of four onely, for the present busynesse : such as confirme unto us, his birth, and Country ; the Emperours, under which he suffered ; his apprehension, or imprisonment, and his execution.

Εἰς τὰ μύνσιν τὸ ἀρίστην
Γεωργία.

"*Lege dixi dī-
mērasklīs.*

Πολλὰς αὐτῆς μαρτυρεῖς σέρερος
Καππαδοκῶν γῆν τὴν Θεῶν θῆμα μητρόγανον.
Αλλὰ σερφράδων τὸν Γεώργιον φερεῖς
Θύ γῆν τὸ λοιπόν, ἡρανθέ δὲ ἔφις μέρας.

Εἰς τὸ ἀγρον τὸν Διοκλητιανὸν
χρέπερων διβασιλέων
χρινόρεμον:

Εμῖσθα μὲν βάσιλεῖς χειροῦ πάνθε,
Γεωργίας πάνθε δὲ πάντα τεμισούσι.
Καὶ τότο γέ τὸ ἐῆμα τὸ μιδασκάλε,
Ο πατέρας, ἔργα τῆς ἐμῶν μετίζω μερόσει.

Εἰς τὰ φυλακὴν τὸ ἀρίστην:

Τίνις ξωπείργεις τὸν Γεώργιον θύπα
Τύραννε πικρὲ, απλαδὸν μικρεύγη;
Τελῶ τὸ Καίσαρινα πως γέ ἐνθύη;
Οι αἰδενούσις τοῖς βασιλεοῖς φερούργει.

Εἰς τὸ διαξίφιον τελείωσιν.

Τῇ σφράγει πάσι τὸν Θρην σε μένδον
Κύδιστε μάρτυρις, μεντερ καὶ μιωχίνθε
Δόξασον αὐτὸν ἐντασθένθε εἰς ξίφος
Καὶ παῖσσον ὄψε, τοῖς πυραδνοῖς τὸν πόνυρον!

On

On the Nativity of Saint
George.

Many a Starre-like Martyr, hast thou given
O Cappadocia, to the God of heaven.
But this bright Starre, Saint George, no longer thou
Shalt beare; the highest Heaven containes him now.

Upon Saint George, condemned by
Diocletian and four other
Kings.

In our Redemeers death, two Kings agreed;
But ^{*} five, Saint Georges suffering have decreed.
For so their master, saying, did divine,
The faithfull shall doe greater works then mine.

He meanes
Magnitud
for the s.

On the imprisonment of the
Martyr.

What arts these Tyrants use, to locke up fast,
This blessed Saint; lest bee shoulde scape at last,
Dull fooles; could you imagine he would flie,
That made a proffer of himselfe to die?

On the beheading of the
Martyr.

Throughout all thy body, great Saint George, thou hast
Suffered for Gods deere glory: now at last
Suffer thy trunklesse head his praise to shew;
And end the Tyrants labours at a blow.

So farre the Greeke writers, according to their times and a-
ges, have testified unto the world what they conceive of our
blested Martyr. The testimony of those Churches, we shall
see hereafter.

O

(7) And

(7) And now at last we come unto the Protestant Divines, from whom we justly may expect but little favour; considering what leading men already have declared against us. Yet is S. George so confident of the exceeding truth and justice of his cause; that hee despaires not to finde friends, even amongst them. And first *Hyrcanus*, the founder of the *Stiffe of Rigid Lutherans*, as they use to call them; and a christe Author of that *Ecclesiastical History*, which wee call the *Centuries*; composed by him and other famous men of the City of Magdeburgh, in *Saxony*, is fully for us. For in the fourth *Century*, and third Chapter, which is *de Persecutione*, Saint George is reckoned among other Martyrs of that time, out of *Fasciculus temporum*: and in the 12. Chapter of the same *Century*, entituled *De Martyribus*; more copiously thus. *Celebris inter Martyres ejus temporis, etiam Georgius fuit, natione Cappadox; adolescens in demonas gentilium acriter invictus erat, &c.* as it followeth in *Nicephorus*, whose words and testimony is there cyted. A proote, as I conceive it, not to bee questioned: considering what bitter enemies the Authors of this History, doe alwayes shew them selves, against the superstitions of *Rome*; how greedily they take occasion, as much as possibly they can, to advance their owne cause, and cry down the *Papist*. What now, to the Father of the *Stiffe and Peremptory Lutherans*; I should here adde *Melanthon*, the founder, as they call him, of the moderate, or *Lutherani molles*? Sure if I did, I should not mis-report him, either in his words or meaning. For when hee tells us, in the place before examined, that the *Papists* make Saint *Anne* the Patronesse of Riches, Saint *George* the God of Souldiers, and *Sebastian* a defence against the Plague; *Ut nempe Georgius tueatur Equites, Sebastianus Pestem arreat, &c.* He doth without all controversie, affirme S. George to be a S. no lesse than either S. *Sebastian*, or S. *Anne*, which neither *Calvin*, nor any one since him, have ever questioned. To draw unto an end, take here the testimony of *Oreanus*, in his *Nomenclator*; a Lutheran perhaps, but sure I am, no *Papist*: who rightly hath distinguished those three *Georges*, which the so famous Doctor, *Reynolds* and *Drusius*.

we have confounded. We readeit thus: *Georgius Episcopus Laodicenus, Arianus, scul. 4. Georgius Alexandrinus heret. Arian. Anno 356. and lastly, Georgius Cappadoc. & Mar-tyr, 289.*

Lit. G. p. 64

(8) But not to search further, and for more particulars, we have a testimony wherein all those of the Lutheran party, are included jointly, I meane the Confession of *Saxonie*, drawne up by the most learned and judicious Divines of the age and Country to bee presented to the Fathers of the *Trent-Council*, *Anno 1551*. Subscribed amongst others, by that *Phoenix* of his time *Melanchthon*, *Geo. Major*, *Erasmus*, *Sacerinus*, *Alex. Alesius*, *Ioach. Camerarius* and *Eberius*: ratified and allowed as theirs, with the content and approbation of their severall Churches, by the Marquesses of *Brandenburgh*, the Dukes of *Pomerland*, the Counts of *Manfield*, and the Imperiall Towne of *Strasbourg*. There in the 22. Chapter amongst other great abuies, which are obserued to follow on the invocation of the Saints departed; this is accounted to be one: that men repaire to certaine Images of the Saints, for certaine benefits; invoking *George* for *Mars*, and *Anne* for *Inno*, & sic de ceteris. *Postea ex talibus vitiis* *quanti furores sequuntur*, saith the Confession. *Concursus ad certas statuas. &c. Ab Anna petuntur divitiae, ut a Innone; a Georgio, ut a Marte, Victoria; a Sebastiano & Rocho pestilentiale depulso, &c.* And in a former Section, this amoungst other arguments is alleaged against such invocation, that no man is assured by any evidence from scripture, that those departed heare our prayers, or are of counsell with our wants. And thereupon it followeth, *qualis ergo est hac precatio, hoc modo accedere ad Annam aut ad Georgium, invoco sed dubito an tua intercessio mihi profit, an mihi operi serre possit.* From whence we justly may conclude, that those of *Saxonie*, and of the Lutheran Confession, esteem *S. George* to be a Saint: no lesse then *S. Sebastian*, or *S. Anthony*, or *S. Anne*; concerning which there hath no doubt been made in this curious age: Only they seeme offended, that *Saint George* should be invoked, either in generall as a Saint, or in particular, as the *Mars* or *Saint of Souldiers*: which doth not prejudice

cur cause, but promote it rather. To bring this testimony home, and beyond all cavill, let us consult the title of this two and twentieth chapter, and we finde it thus: *de invocazione plurim h. inum qui ex hac vita discesserunt; touching the invocation of those holy men that are departed; which is sufficient both against Calvin, and Dr. Reynolds, the two divided Patrons of the contrary opinions against Saint George.* For by this passage, the Lutherans doe conclude Saint George to be a man, which is quite contrary to *Calvin;* and not so onely, but a Saint, an holy man, which crosseth that of Doctor *Reynolds.*

(9) Yea, but the Lutherans say, they of *Calvins* partie, are but a kinde of semi-Papists, and image-worshippers at the least, if not idolaters: neither their Churches to bee reckoned as reformed, nor the men as Orthodoxe. Let us then next adventure amongst those, which heape those attributes upon themselves, which they deny unto the others. And first we have *Hispinian*, as great a Clerke as almost any of those countries Who in his booke, entituled *de origine imaginum*, not disallowing of the Saint, condemnes his image onely, *qua eques catastrophus pugnat;* and that they doe invoke him in stead of *Mars;* the same with those of *Saxony* before mentioned. But more particularly and expielly, he gives us the full storie of our Martyr, in his booke *de festis*, thus as followeth. *Georgius natione Cappadocia, tribunus militum factus, in idola et demonas gentilium acriter invenitus fuit.* Captus igitur sub *Diocletiano* (asare, à *Daciano* Preside in
 " vincula coniicitur, & Saint George a Cappadocian by his
 " country, and by place, a Tribune of the Souldiers, in
 " veighed most bitterly against the Idols of the Gentiles,
 " For which cause, being apprehended under *Diocletian*,
 " he was by *Dacianus*, President or Lieutenant to the Em-
 " perour, first cast in prison, afterwards torne with piercing
 " nayles, scorched with hot lime, put on the racke, and
 " hacked with swords, and in fine, beheaded. Yet notwithstanding
 " all these torments, he never seemed dejected or
 " out of heart, but bare up bravely till the last. So farre *His-
 pinian*, Which the invincible constancie of our blessed Mar-

tyr, he makes to be the ground-worke of that fiction in *La-cobus de Voragine*, touching the killing of the Dragon, as before we noted. Now unto this *Helvetian*, wee will nexte adde *Danauis a Genevian*, a great admirer both of *Calvins* person, and of his doctrine, as he expreiseth it in his Epistle prefixt before his Comment on Saint *Austin de baresi* Cap. 97. *buu*. In that discouerie of his, he reckoneth up the severall sortes of Christians in the Easterne Churches, and in particular tel us of the Georgians, that they were so denominatet of Saint George, whose image they doe carry with them in all their battailes. *Georgianus A.B. Georgio [nomen sumum] cuius imaginem in pralijs et vexillis semper ferunt*: what doe I heare *Danauis* laye A.B. *Georgio*? then certaintly if hee bee *Beatus*, as he ittis him, he neither is *non homo*, nor an Ari-anhereticke: and more then this wee could not looke for from our greatest friend.

(10) But our next testimony will, I know be, worthy our having, viz, the judgement and assent of Master *Foxe*, in his *Acts and Monuments*: sufficient of it selfe to stop all their mouthes, who now declare against our *Martyr*. *Hee con-* *Edit. R. Day.*
Anno 1596.
“ firmes us thus: To conclude, many in severall places c-p. 75.
“ very where were martyred, whose names the booke enti-
*“ tuled fasciculus temporum, declareth: as viz. *Victorius*,*
*“ &c. *Pantaleon*, *Georgius*, *Justus*; and others more, to an in-*
“ finite number, suffered Martyrdome in this pertecution,
“ whose names the Lord hath written in the booke of life.
*If so, of *George* amongst the rest, be written in the booke of life, he had once a being; and is not now amongst the damned. Now lest it should be said that this *George* here mentioned, is not he of *Cappadocia*, let the same Author tell the storie of him more at large, with this following preamble.*
“ Now it remaines to gather up the names and stories of *Pag. 79.*
“ certaine particular Martyrs, worthy of speciall memory
“ for their singular constancie and fortitude shewne in their
“ sufferings and cruell torments. The names of all which
“ suffered in this foresaid perfecution, being in number infi-
“ nite, in vertue most excellent, it is impossible here to com-
“ prehend: but the most notable, and in most approved

“ Authors expressed, we thought here to insert, for the more edification of other Christians, which may and ought to looke upon their examples. So farre in generall to manifest his intent and purpose, in making choyce of the most notable Martyrs, and such as are expressed in the best Authors. Then he proceeds particularly. To these may bee joyned also *Georgius*, a young man of *Cappadocia*, who stoutly inveighing against the impious idolatrie of the Emperours, was apprehended, and cast in prison, then torne with hooked irons, burnt with hotlime, and stretch-ed with cords; and after that, his hands and feet with other members of his body, being cut off, at last with a sword he was beheaded. A testimony not to be denied, without a dangerous consequence, which must needs follow thereupon. For if that Master *Foxe* may be so deserted, where he speakes out of approued Authors, as he saith himselfe; how just occasion may we give unto the Papists, to question many of those Martyrs, whose sufferings he hath there recorded, and of the which (say they) himselfe is both the writer and the witnesse.

(11) Thus, in almost all ages, and from some of all the Churches, the Greeke, the Protestant, and the Romane; have we found Advocates and Patrons in Saint Georges cause; not glancing at it on the by, *et tanquam aliud agentes*, as if they were afraid to touch upon the string; but positively, and by way of history and plaine narration. And verily it were a matter of no difficultie, to make an equall Catalogue of such as in all times, in the same times, wherein these very Authors liued, whose countenance we have herein used, have to the life expressed the tyrannies, the impious and inhumane misdemeanours of *George of Alexandria*. For not to speake of *Nazianzene*, and *Athanasius*, who are copious in it, nor of Saint *Gregory of Nyssa*, who toucheth it in *transitu*, and on the by; nor yet of *Socrates*, *Sozomen*, and *Theodore* the historians, who plentifully have described his life and cruelties: not to speake any thing of these, tell me, if almost any of all those which have been studious to recount the acts and monuments of the Church, have spared to brand

brand him? Tell me if any which haue writ the life of *Athanasiu*, if *Pbottius*, who speakes of *Athanasiu* onely as a learned Author; if those which treat of the affaires of *Alexandria*, if any of them leave him without some staine, wherby his memory was made odious, and the man abhorred? which being so, as so it is, it were a miracle to mee, that in the Church he should be honoured as a Saint; and that with such a general agreement of all sides and parties: and yet the learned men, men of most eminence in the Church, shoule brand him for an hereticke, for a bloudie tyrant. I must confess, I am not *Oedipus* enough for such a Sphinx: and but to proceed a little further, we shall easily finde, that many of those Authors which haue in honourable termes delivered us the historie of Saint *George* the Martyr, have in termes vile enough, exprest the cruelties of *George* the tyrant. And to beginne with *Metaphrastes*, whom wee have chosen to speake first for us, and who most largely hath described the life and passion of Saint *George*: what testimony doth he give of *George* the Arian? Surely the best he saith is *In vita Athos*, this, that being made Bishop to despight the Alexandrians, & not so much as making any shew of godlinesse: he benth himselfe so much to cruell and tyrannicall courses, that he appeared more like a civill Magistrate, with his rodde and axes, then a Priest or Prelate. Ο Ιεράρχη οντος Αλεξανδρεων υποστηνεις ειδετος, & δι οντος ιεράρχη ειπετος, εξηλασιδη ιερατησιν τοις αιμοτητα, οι δονοις αι τον εγενοις και πελον των ιημονιας διατελει, οι ερωσωνται φειδεισται. as my Author hath it. So *Geo. Cedrenus*, who out of *Nazianzeno*, calls him of *Alexandria*, *τιγατη Καππαδοκιον*, a *Cappadocian Monster*, and doth accordingly describe him: honours our Martyr with the title of *εοιδημον ο μαρτυρις*, the much celebrated Martyr, as we have shewn already in the third Section of this Chapter: as also with the stile of *καλλινον ο μαρτυρις*, the victorious Martyr, as we shall finde anone in our eighth Chapter. And so *Nicophorus*, who stiles Saint *George*, *το χρονον την μπουρην κορυφαιον*, the chiefe or Captaine of the holy Martyrs: hath heaped at once, on *George* the Arian, whatsoeuer ill, *Socrates*, *Sozomen*, and *Theodoret*, have reported of him severally.

severally. So farre the Protestants, the Magdeburgians, who stile our Martyr, *celebrem inter Martyres ejus temporis*, of great renoune amongst the Martyrs of that age; call *George the Arian, hominem flagitiosissimum*, a most wicked fellow: not to say any thing of *Orans*, who calls the one *hereticum*, and the other, *Martyrem*. And lastly, for the Writers of the Latine Churches, *Vincentius* tells us, that after *Constans* the young Emperour was made away, who had before protected *Athanasius*, the Arians prevailed with *Constantius* to remove him, and settle *George*, a man both cruell and perfideous in his place. *Rursus in Athanasium veteres illi inimicentes principis odia resuscitare coepernit, fugatoque de ecclesia in locum ejus Gregorium quendam* (mistaken in the print for *Georgium*) *porfidie et immanitatis sue socium mittunt*. The same repeated by *Antoninus*, another of our Authors, who rightly hath it *Georgium*, and not *Gregorium*. Sufficient evidence, were there no other, to prove our *George* a different man from him of *Alexandria*:

(12) To summe up all, we have here prooфе sufficient, that *George the Martyr*, was by birth, of *Cappadocia*: the thing affirmed to be so, by *Vincentius*, *Antoninus*, *de Voragine*, *Hermannus Schedel*, *Bergomensis*, and *Volaterran*, amongst the Latines, by *Metaphrastes*, that attributed to *Paschates*, the *Anthologion* and *Menologic*, *Philes*, *Nicephorus*, *Maximus*, and *Damascene*, amongst those of *Greece*; and by *Illyricus*, *Oram*, *Hoffinian*, and *Master Foxe*, amongst the Protestants. By most of which it is resolved also that he was a Souldier; and generally by those of *Greece* agreed upon both for his age and honourable ranke, and noble parentage. His suffering, for the time of it, generally is reported under *Diocletian*, as the chiefe persecutor; in termes expresse by *Metaphrastes*, *Paschates*, *Cedrenus*, *de Voragine*, *Volaterran*, *Maximus*, *Damascene*, *Hoffinian*, *Philes*, and the publike monuments of the Easterne Churches: implicitly, and in ordinary count of time, by the *Fasis Siculi*, by *Nicephorus*, *Wernerius*, *Sabellicus*, *Hermannus Schedel*, *Bergomensis*, the Magdeburgians, *Foxe*, *Oram*: and

and under *Dacianus*, or *Galerius* rather as a chiefe instrument of *Diocletians* cruelty, by *Bede*, *Rabanus Maurus*, *Notgerius*, *Vincentius*, *de Voragine*, *Antoninus* and *Hospiian*. The yeere thereof limited more particularly by *de Voragine ad Ann. 287.* by the *fasciculus temporum*, *ad Ann. 291.* and by the *Fafti Sionli*, and *Oraus*, to the yeere 289. and by *Baronius*, betwixt both, who in his notes upon the *Calender*, hath placed it, *Anno 290.* a difference not observable. The day thereof assignd, upon the 23. of *Apriill*, by *Venerable Bede*, *Pascrates*, *Rabanus*, *Viardus*, and *Notgerius*; as also by *Vincentius*, *Antoninus*, and *Hospiian*; and by the *Martyrologies* both *Greeke* and *Latine*, and other monuments of the *Church*. The manner of his death being affirmed also by the losing of his head, by *Metaphrastes*, *Bede*, *Pascrates*, *Rabanus*, and *Notgerius*, *Vincentius*, *de Voragine*, *Nicephorus*, *Antoninus*, *Schedell*, and *Bergomensis*, by *Maximus*, *Philes*, *Damascene*, the *Anthologion* and *Menologies*, *Hospiian*, and *Master Foxe*: authorities above all deniall. Put this together, and it will amount to this, that *George* a young man of *Cappadocia*, a *Souldier* by profession, one of *Noble* parentage, great fortunes, and of an honourable ranke, upon the 23. of *Apriill*, *Anno 289.25.* or thereabouts, suffered a glorious martyrdome at *Nicomedia*, by losing of his head: the *Emherour Diocletian* being then principall in state, and *Dacianus* or *Galerius* the *Dacian*, a chiefe instrument of the *Princes* cruelty. Which circumstances are, I trow, sufficient in themselves to make our blessed *Martyr* a distinct person from their *George* of *Alexandria*, to whom not one of them agrees: hee being of *Cicilia*, well in yeeres, a *Caterer* of *Hogges* flesh, a poore Fullers brat, a fugitive, a bloudy tyrant, clad in the title of a *Bishop*, and at last torn in pieces by a violent and unruly multitude, at *Alexandria*, for his many villanies, *Anno 362. Iulian the Apostata*, one like himselfe, being then the *Emperour*: and which is most of all, branded, not onely by the Fathers and Historians of those times, but by those very Authors who write the story of our *Martyr*, and speake not of him, but in very honourable termes. If any of our adver-

Lib. II. cap. 4.

adversaries can reconcile these differences, they shall gaine the cause. Which being so, wee may the better, and with more justice, apply the old complaint of *Camus*, unto the businesse now in hand, *Si namque in dñorum ore vel triunum firmum stat omne verbum, ex adversus hanc legem, plurimis testibus rem tandem olim gestam contestantibus, fidem Theologus abnegabit?* Since God (saith he) hath told us, that out of the mouth of two or three witnesses, every word shall be established; with what pretence of reason may a Divine oppose this Law, and not give credit unto many witnesses, affirming altogether the same Historie. For our parts, so confident are we that our case is just and true; that if the aduersaries of Saint *George* are able to produce one single testimony, out of any antient Author, or out of any Author before the hint was given by *Calvin*, to make good their *affirmavit*: we will forsake our colours, and revolt to them. But I am bold to say, *they cannot*: for had the thing beene possible, no doubt but Doct. *Reynolds*, who spared no labor in the search, would have produced it. And verily it must needs bee strange, if now we should begin on no better grounds then the affirmation of one man, or the conjecturals of another, either to account Saint *George* a counterfeit, a *larva*, whom for the space of thirteene hundred and forty yeeres, the Church hath honoured as a Saint of speciall eminencie: or else confound him with a man, whom for the space of almost 1300. yeeres, both Churches haue condemned as a wretched hereticke, a damnable and bloody tyrant, so different from one another in all circumstances of time, place, dignitie, and all other circumstances whatsoever, the bare name excepted. If any shall object, that if he were a *Cappadocian*, so famous, and so antient, as we say he was; how is it then, that *Basil*, *Nazianzen*, and *Nyssen*, Cappadocians all, and all Panegyrists, make no mention of him in their writings and orations: we answer unto this, that Martyrs were there honoured, where they suffered, and where or when their bodies were interred, and their memorials celebrated: and that wherethey were honoured, there comonly were Panegyricks made of them for their greater honour.

honour. *George* therefore not suffering, nor being buried in his own country, had not his anniuersarie there celebrated; but in other places, afterwards made famous by him; which was the case of other Martyrs: For an example of the which, take we Saint *Peter*, and Saint *Andrew*, two of the Apostles, who being natives of *Iudea*, and one of them Bishop of *Antiochis*, are not commemorated in those parts where they were borne, and sometime lived: but one of them at *Rome*, the other at *Patras* in *Acbaia*, where they did suffer death, and where their bodies were interred.

CHAP. V.

(1) *Four severall wayes used by the Church, to keepe aline the memory of the Martyrs.* (2) *The way of Martyrologies, how ancient.* (3) *The Roman Martyrologie: and what it testifieth of St. George;* (4) *The nature of the Greeke Menologies, and what they wannesce of our Martyr.* (5) *Commemoration of the Dead, how used in the Church Primitive* (6) *Commemoration of S. George, in the time of Gregorie the Great.* (7) *The depravation of the ancient use of it in the Church of Rome* (8) *The publique service of that Church on Saint Georges day.* (9) *Arguments drawne from the Church service, of what validity.* (10) *The service for Saint Georges day in the Church of Greece: (11) As also in the Greeke Church in Hierusalem; and in those of Aethiopia.* (12) *S. Georges day when made a festivall, and by whom.*

(1)

 Hus have we drawne together the suffrages of such which either positively haue affirmed, or Historically related any thing of Saint George the Martyr. In which we finde sufficient prooofe, as of his Country, so of the time and day, and manner of his death: and that so punctually, so agreeably both to their fore-man and themselves, that never any Iurie agreed better on a Verdict. This done, wee now addresse our selves to make enquiry of the Church, *& sicut & espiciunt & audeant, The pillar & the ground of Truth,* as Saint Paul cals it: to learne of her, what she hath practically done in Saint Georges honour. For, to the positive affirmations of some men in Saint Georges cause, and the historical relations of some others; if wee can also get the countenance and practise of the Church: wee then may have

have some good assurance, that no man will hereafter stirre against us. Now in the practise of the Church, we may observe foure wayes or courses, whereby she hath continually endeavoured to keepe alive the memory of the blessed Martyrs: in none of which she hath beene wanting (such is her tender care and respect of him) unto our Saint *George*. The first of these, is the common Martyrology, or Calendar; in which their Names and Passion, briefly, but unto all eternit
W.M., are registered. The second is, by giving them some speciaall place in her publicke Liturgies. The third, by recollecting up their Reliques, & laying them with all due honor, in some place fit for them. And last of all, the calling of such Temples by the names of these most blessed Spirits; which she had solemnly erected to Gods speciaall service, and consecrated to his honour. How much the Church hath done in all and every one of these, to keepe the memory of Saint *George* the Martyr, alive and flourishing; wee shall best see by taking of them, every one in their severall Order, and speaking of them in particulars.

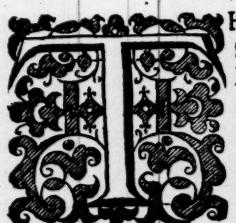
(2) Beginning with the first, wee finde it on Record in *Tully*, that in the very first beginnings of the Roman State, it was the office of the chiefe Priest, or *Pontifex Max.* to keepe a Register of all publicke occurrences, and to preserve them in some tables openly, that so the people mght peruse them. *Ab initio verum Rom.* (saith hee) *usque ad Publ. Mutilum Pont. Max. res omnes singulorum annorum mandabat literis Pontifex Max. efferebatque in album, proponebatque tabulam domi, potestas ut esset populo cognoscendi.* Which office discontinued in the time of *Publ. Mutilus*, was afterwards revived by *Julius Caesar*, in his first Consulship, being at that time chiefe Bishop of the Romans. An institution of especiall use and service in that state, as also in all others: there being not a greater spurre to vertue, and heroick undertakings; than an assurance, that the fame of our achievements and well-deserving, shall not be buried in the same grave with us, and perish with our bodies. For certainly the care both to live vertuously; and (if occasion so require) to dye nobly, must needs bee much augmented.

De Oratore. 2

CHAP. V.

(1) *Four severall wayes used by the Church, to keepe aline the memory of the Martyrs.* (2) *The way of Martyrologies, how ancient.* (3) *The Roman Martyrologie: and what it testifieth of St. George.* (4) *The nature of the Greeke Menologies, and what they wittesse of our Martyr.* (5) *Commemoration of the Dead, how used in the Church Primitive.* (6) *Commemoration of S. George, in the time of Gregorie the Great.* (7) *The depravation of the ancient use of it in the Church of Rome.* (8) *The publique service of that Church on Saint Georges day.* (9) *Arguments drawne from the Church service, of what validity.* (10) *The service for Saint Georges day in the Church of Greece: (11) As also in the Greeke Church in Hierusalem; and in those of Ethiopia.* (12) *St. Georges day when made a festivall, and by whom.*

(1)

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De Oratore. 2.

mented in the minds of good and honest men: when once they know, that their performings shall not be folded up in silence; but openly presented to the eyes and ears of all the people. Vpon which grounds, it was the custome of the fafhfull, in the first times; and especially of those which were for place and power most eminent amongst them, to commit to publike memory, the sufferings of all them which had confessed the Faith of Christ in the midft of tortures; and continued constant in it even unto the death. Not that they thought, to adde thereby unto their glories, who now were glorious in the Heavens; but by preserving in continual remembrance, their infinite indurances, for the truth and testimony of Religion; to make the remnant of Gods people, yet alive, more apt to runne that course; and so to run it, that at the last they might attaine an equall guerdon. Of which kind of memoriall or publike Register, is the Epiftle of the Church of Smyrna, extant in the fourth Booke of *Eusebius History*; that of the Lugdunenses and Viennois, in the fifth; and laftly, that alio of *Dionisius Bishop of Alexandria*, in the fixth and feuen of the fame Author.

(3) Of this kind fpecially, I meane in reference to the Welterne Churches is the Roman Martyrologie: the firt originall of which, not to looke further, and perhaps fare worse, may be referred moft probably unto *Anterus*, Biſhop of *Rome*, about the yeere 238. at what time *Maximinus*, having firſt killed his Maſter *Alex. Severus*, made haſcocke of the Church of God. Of him it is recorded, that he firſt cauſed the Acts and Paſſions of the bleſſed Martyrs to be diligenter ſought out; and being found, carefully, and at large, to bee enrolled, by the publicke Notaries, in the common Registers of the Church: leſt elſe their memory might be determined with their lives. *Anterus*, primus ſtatuit (ſaith *Platina*) ut res geſta Martyrum diligenter exquifita in notariis ſcriberentur: conſcripſas recordi in arario Eccleſia mandavit; ne via cum vita, bene agentium memoria aboleretur. Out of which Acts at large, as the Roman Martyrology, now extant, was queſtionleſſe abridged and drawne: So we

can ill affirme for certaine, by whom the whole structure, as we now see it, was raised and perfected. Onely we find in one of *Gregories Epistles*, that then the Roman Church had upon Register, the names almost of all the Martyrs, and a memoriall of their sufferings ; digested as the *Martyrologies* now are, according to their proper daies ; the time onely of their Passions, and the place thereof assignede to them ; but little of the circumstance, and manner of their deaths. *Nos pene omnino Martyrum, distinctis per dies singulos Passio- nibus, collecta in uno codice nomina habemus, &c. Non tamen eo- dem volumine, quis qualiter sit passus indicatur, sed tantum dies & locus Passio-nis ponitur.* Which Booke or Register here spoke of, as it hath much resemblance in the forme and substance of it, with the Roman Martyrology now being; so we may happily resolve, that it is the same, augmented only in the addition of such Saints, as in the times succeeding have had place, (and some of them unworthily) in the common Calendar. This Martyrology, thus ancient, as it may be well supposed, upon the 23. day of *April*, gives us this testimony of our Martyr, viz. *Natalis S. Georgii Mart- tyris, cuius illustre martyrium Ecclesia Dei veneratur.* The Passion of Saint *George* the Martyr, (for so *Natalis*, must be rendered in the construction of the Church) whose blessed martyrdome is in the Church of God, in especiall honour. And this briefly & in a word, according to the use & nature of a *Martyrology*: unto which ranke of testimonies wee might have added those which before we cited, from venerable *Beda*, *Uuardius*, *Rabanus Maurus*, and *Notgerus*; all Authors, in their times, of severall *Martyrologies*. Onely their writings were accounted as the works of private persons onely : not as the publicke monuments and records of holy Church.

(4) Of a farre different nature, are the *Greeke Meno- logies*; compounded of the *Martyrology*, the *Breviary* and the *Missall* mixt together. They are a digest of the service of that Church, peculiar to each severall Saint, whose memo- ries are there recorded ; some branches of the story being intermingled with their readings : and this divided into

twelve

twelve parts, to each month one; accordingly as *Surius* hath digested the lives and actions of the Saints. Those of the Church of *Rome*, which I have met with hitherto, shew themselves little converiant in the Greeke records; and as in many other things, so in those also amongst other which concerne our Martyr: which they report differently from one another, and none exactly with the text. *Baronius* in his notes upon the Martyrology, *April 23.* tells us this. *Gratianus* in *Menologio his verbis. Memoria Sancti & gloriis, & magni Martyris Georgii, cognomento Tropelophori* (he mistakes the word for *Tropophori*.) *Fuit genere Cappadocia, passus sub Diocletiano.* So the Cardinal. Its true indeed, that this for substance, is reported in the Greeke Menologies: but when hee tells us, that it is there delivered *in his verbis*; shewes that in truth hee had not seene them. To make good therefore that, which hee undertooke to verifie from the Greeke Menologie: the Greeke Menology it selfe, for the month of *April*, *Εβδομάδη Απριλίας οὐνός*, as the Booke is called, shall bee produced; It informes us thus. *τῷ αὐτῷ μήνι καὶ οὐνῇ τοῦ οὐατοῦ εἰσὶ οἱ μεγαλομάρτυρες καὶ ἐπιστοφόροι Γεώργιοι.* Upon the *23.* of the same month (*April*) is celebrated the memoriall of *the holy, famous, and honourable Martyr George* called *Tropophorus*. Then followeth the service destinate unto the festivall. And in the close thereof, *Οὐρδοῖς καὶ διακονίαις, μεταπομπή τε τοῦ θεοφόρου Γεωργίου.* Upon the *23.* of the same month (*April*) is celebrated the memoriall of *the holy, famous, and honourable Martyr George*, living in the times of *Diocletianus* the Emperour: a Cappadocian by his Country, and of noble parentage; first ranked amongst the *Tribunes*, and then afterwards advanced unto the dignity of a Count Imperiall. The residue of the story is too long, to be here repeated. Wee had the same before in the *Anthologion*, which is an abstract or abbreviate of the whole Menologies. This is enough to tellifie, how the Greeke Church agrees in this particular, with the Westerne churches.

(5) The second way or course, whereby the Church in

in ancient times, endeavoured to preserve alive, the memory of the blessed Saints and Martyrs; is, as before wee said, by giving them some speciall place in her publicke Liturgies. For since that Christ hath not beeene onely manifested great in himselfe, but great also and glorious in his Saints; the dayes of whose departure are to the Church of Christ, as are the inauguration dayes of Kings and Emperours, unto their people: therefore especiall choice being first had of them, there were some certaine times annually selected, to mediate upon our Saviour glorified in them; together with a forme of praise & prayer, answerable to those times. In both which circumstancies, both that of time, selected for this service, & of the service destinate unto the time; the Church proceeded with exceeding tendernesse of care, and soundnesse of advice. That so for every purpose, there might be a time & season: & that the office or devotions of the time, being fitted to it; it might be *opus duci in die suo*. This was the *Commemoration of the Dead*, in thole pious times in use; before that commendable institution became defiled by superstition, and as it were polluted with Idolatry. Of which we have this testimony of S. Austin: *Honora Deum, civitatem Dei.* 8.6.27 *mus sane memorias eorum tangam Sanctorum hominum Dei, quis usque ad mortem corporis in proverbiata certarunt.* Will you the reason of it? It is (saith hee) that in the times of such solemnity, we may both glorifie our God which hath given such gifts unto men; and by the annuall reviving of their memories, we may the better be excited unto an imitation of their vertues. For so it followeth in the place, *Ut ete celebritate Deo vero gratias de eorum victoriis agamus: & nos ad imitationem talium coronarum, eorum memoria renovari. one adhortemur.* So then it seemes the Church proposed unto her selfe, in her publicke *Commemorations of the Dead*, two severall ends: one, that God might bee praised in his Saints; the other, that the noble and pious actions of the Saints, may be a patterne unto us, to leare the better how to serve him in Righteousnesse and Holinesse all the dayes of our lives. For if the life and death of the Saints, is precious in the sight of God: how precious should it bee accounted in the

eyes of all Gods people, that both the one and the other should be carefully remembred; especially upon the day and time, most capable of such remembrances? And on the other side, how is it possible that the recitall of their Christian lives and godly deaths, should bee so often sounded in the ears of the more loose and dissolute men: and not provoke them at some time or other to cry out with *Balaam*, *O that I might die the death of the righteous, and that my end might be like his!* Just so, the Tropheyes of *Alitiades*, startled such noble resolutions in *Themistocles*: and so did *Alexander* emulate the glories of *Achilles*, recited in the workes of *Homer*. For which cause also, and thereby to indeere the memory of the Saints departed, with and amongst Gods servants: it was the custome of the Church, besides her publike mention of them in her ordinarie Liturgie; to suffer anniversarie panegyricks to be made in praise of such of them, as had most notably deserved it. *Sic & defunctorum primum, & futuris dabatur exemplum;* as *Minutius* hath it.

(6) This was the first occasion of those severall services, which by the Church were destinate unto severall Saints: wherein her care hath beene as speciall of *Saint George*, as of any other. For in the Latine Churches, and long before they were defiled with superstition, we had a service proper to the day of this famous Saint, as wee may see by that which is stil extant in *Saint Gregories Antiphonarium*, and in his booke *de Sacramentis*. Nor is there any thing objected against those writings, worthy consideration. For *Coke* in his *Censura Patrum*, excepteth not at all against them: and *Ryvett* in his *Specimen*, objecteth onely, that he can finde no mention of them before *Micrologus*, who liued about the yeere 1070. Both these were published by *Pamelius*, amongst other the *Liturgica ecclesie Latina*, Anno 1571. containing in them onely such formes of Anthems, as were sung commonly upon severall festivalls, and such short Collects, as were appointed for the Sacrament, or Communions ministred on those solemnities. Hence the names. In the *Antiphonarium* we reade it thus: the title this,

Natalis

Natalis S. Georgij, the Anthems are as followeth, Antiph.] *Proteksi me Deus a conuentu malignantium, Alleluia, a multitudine operantiam iniquitatem, All. the Psalme.] Exaudi deus orationem meam cum deprecor, a timore inimici eripe animam meam domine. the offertorie] Confitebuntur cali misericordiam tuam domine, & veritatem tuam in ecclesia sanctorum. All. All. the first Versicle] *Misericordia tua in eternam domine cantabo: in generatione & progenie annuntiabo veritatem tuam in ore meo. All. the second Versicle] Quoniam quis in tribubus aquabatur domino, aut quis erit simulis deo in filiis dei? Deus qui glorificatur in concilio Sanctorum. All. the Ad Complendum, or the Compline] Letabatur justus in domino, & sperabit in eo; & laudabatur omnes recti corde. So in the Sacramentary, on the booke de Sacramentis. the title this] *Feria 5. ad S. Georgium. the Collect) Deus qui culpa offenditis, penitentia placaris, preces populi precantis propitiis respice; & flagella iracundia, qua pro peccatis nostris meremur, averte, per &c: the private orizon) Sacrificiis presentibus domine quassimus intende placatus, ut & devotioni nostra proficiant, et saluis. the Compline) Cœlestis donis benedictione percepta, suppliceste deus omnipotens precamur, ut hoc idem nobis et Sacramenti causa sit, et salutis, per &c. And then the blessing on the people) *Parce domine, parce populo tuo, ut dignis flagellationibus castigatus in tua misericordia respiret. So farre these Formularies. It is true, that in the latter times, the Antiphonarium, and the Missall or Sacramental, contained in them not a few Anthems only, used scatteringly here and there in the publike services; nor such Collects as were used in the Communions only, but the whole service destinate unto the day. But in Saint Gregorius time it was no other then we see by these examples. As for this Antiphonarium (not to say any more of that de Sacramentis) a copie of it, pricked with the Musical Notes, according to the singing of the Church of Rome, was given by Adrian the Pope, unto Charlemagne: ut juxta eundem santonum Gallicum emendaret, sp. lm. gloss. quod et factum est, saith the Monke of Angelsme. Sufficient in Antiph. evidence that it is of great both credit and antiquitie. Adde hereunto the Preface, as they use to call it, made by Alcminus****

*Apud Panem, in (hee lived about the yeere 780.) to be said upon the commemoration of our Martyr: which added to that used ordinarily in the Church of God, is this that followeth. As-
“ quam et justum est &c. It is very meet, right, and our
“ bounden duty, that we should at all times, and in all pla-
“ ces, give thankes to thee O Lord, holy Father, Almighty
“ and everlasting God; per Iesum Christum Dominum no-
“ strum, pro c*on*ius nominis veneranda confessione, B. Martyr
Georgius diversa supplicia sustinuit, et ea devincens perpetuitatis
“ promeruit coronam: through Iesus Christ our Lord, for the
“ confession of whole name, the blessed Martyr George sui-
“ stained varietie of torments, and vanquishing them all,
“ obtained at last the crowne of glory. Sufficient argument
that he had his commemoration in the Church of God,
and in such times thereof, when superstition had not darkened
and overshadowed the light of it.*

(7) But in the times succeeding, as the conceits of men were raised unto a wonderfull admiration both of the Saints and of their vertues; and throughly possessed with this, how neare a place they held in the opinion and esteeme of Almighty God: it was not thought enough to commemorate their graces, unlesse we made some further use o*f* their esteeme with their Creator, in gracing our petitions. The rather, because the Church had generally, and truely taught, that those celestiall Spirits now with God, did constantly commend unto him, the flourishing estate and safetie of his Universall Church: yea and of some also of the faithfull in particulat, so farre as possibly by revelation from their God, or any other meanes what ever, they might be made acquainted with their severall wants. Which once conceived, as many times an ill use may be made of a sound doctrine; it was supposed to be a sollemnisme in the way of pietie, not to commend our prayers and desires unto them: Vntill at last, as there is seldom any *medium inter summis & precipitiis*, no stoppe in tumbling downe an Hill before we come unto the bottome: the Saints in heaven against their wils, and besides their knowledge, became the onely mediatours between God and man, in point of intercession.

And

And this the procelle of the *Trent Councell*, in drawing up the Article of the Invocation of the Saints: *Santos enim cum Christo regnantes orationes suas pro hominibus Deo offerre;* and therefore, *bonum atque utile esse simpliciter eos invocare, et ob Se, 3. 25. 242. 2.* *beneficia a Deo impetranda, &c. ad eorum orationes, opem, auxiliumque configere.* This said, wee may more easily conjecture what kinde of Commemoration Saint George is like to finde in the Roman Liturgie now being.

(8) Let us looke then upon the Liturgie of the Church of *Rome*, and we shall finde it very copious in Saint Georges honour: the Liturgie of *Rome* as it is now corrected, and purged of almost all those Legendarie Fables, which before gave occasion of offence and laughter. And herein certairly we finde the Service **very solemn**; scarce any festiuall there celebrated with more variety of prayer and divine offices. I will touch only at some principall passages thereof: taking along with me yet the full course and method. The entrance or *Preparatorie*, this. *Proteexistime Deus a convertu malignantium: Alleluia. A multitudine operantium iniquitatem. Alleluia.* Thou hast defended me O God from the Congregation of the evill doers. *Alleluia;* & from the multitude of them that worke iniquity, &c. Then followes this prayer. *Deus quis nos B. Georgij Martyris tui et meritis et intercessione letificas, concede propitius, ut quis tua per eum beneficia poscimus, dono tua gratia consequamur.* O God, which by the merits and intercession of Saint George thy blessed Martyr, dost rejoice our soules, grant we beseech thee, that thole benefits which by him we crave, may by the favour of thy grace bee given, unto us, through Iesu Christ our Lord. The Epistle taken out in part, out of the second unto *Timothy*, and the third Chapter. Where the Apostle telleth him, that he had knowne his doctrine, manner of life, purpose, faith, long suffering, charitie, patience, Persecutions and afflictions, which came unto him at *Antioch*, at *Iconum*, at *Lystra*; out of all which the Lord delivered him, &c. The Gospell taken out of the 15. Chapter of Saint *John*, *Ego sum vitis vera, I am the true Vine, &c.* The close of all is this, after the whole Messe ended, which they call the *Postcommunion*:

Supplices te rogamus omnipotens Deus, ut quos tuis reficias sacramentis, &c. Almighty God, we humbly beseech thee, that we which are refreshed by thy holy Sacraments, may by the intercession of thy blessed Martyr George, serve thee hereafter in all godly motions, &c. To which the Liturgie of the Church of Rome, I will here adde a Collect of the old Missall, (See. *Usum Sarum*) which piously interpreted, hath nothing in it sauouring of superstition, and is withall more proper to Saint Georges storie. Viz. *Offerimus tibi Domine solenne sacrificium pro veneranda S. Georgij mart. cui passione, adepantes clementiam tuam, ut per hac S. S. mysteria antiqui hostis tentamenta te triumphante vincamus, et eterne remuneracioni premium te largiente sequamur.* We offer unto thee O Lord, the solemne sacrifice (of prale and thanksgiving) for the death and passion of Saint George thy Martyr, beseeching thy divine clemencie, that by these holy mysteries, we may in thee subdue the manifold temptations of our old enemy the Divell; and be rewarded by thy grace, with life eternall. The first of these two prayers, taken out of the Roman Missall, I finde also in the *Breviarie*, the *Diurnum*, and the *Officium B. Mariae Virginis*: so copious is that Church in the memoriall of our Martyr.

(9) I doubt not but it will be here objected, that we are driven to hard shifts, when we are faine to repaire to *Rome*, from thence to prove Saint Georges Saint-ship. This we expect to heare of, and are ready to reply, that this is hardly worth objecting. For here we draw no argument to prove how lawfully Saint George may be invoked; or that his intercession may be used, for the more quicke dispatch of our affaires in the Court of heaven. Only we note from hence, that antiently, & in the purer times of the Roman Church, Saint George was constantly commemorated, and in his proper course; as a noble Martyr. Vpon which ground, which in it selfe is good and commendable, if they have built, out of their owne, Wood, and Hay, and Stubble; a dangerous and erronious practise, not warrantable in the Church: I hope, without offence, it may bee lawfull for me, or any else, to make the profitablist use out of their errors; and

and to verifie the truth and goodnesse of the ancient practise in this case, out of the faultie and erronious corruption of the present. For I perswade my selfe, that in points onely of Historicall being we may rely, in part, upon their publike Liturgies, and that we may conclude, that surely such a Saint there was, as *George*, or *Maurice*, or *Sebastian*, or the rest there honoured; because I finde them in the *Missall* and the *Breviarie*; no man of this or any age, having as yet informed mee, that they have lately beene inserted into the booke of Common Service. Nay, as in nature, there must be first an habit, before we can admit of a privation; and that in things corrupted, we must suppose a true and reall being of that thing, thus fallen into corruption, so we may well inferre, upon a view of the corruptions in their Liturgies, that certaintly there was some excellent use at first, of such a ceremonie, or such an institution; how ever that the foule corruptions of the present, have polluted and defiled it. I would not wish methinkes, an argument of more validitie to prove the act of kneeling at the Lords Supper, to be of good Antiquitie in the Church of Christ: and from the adoration of it (or of the Hoste rather as they call it) exacted in their Rituals; which is, no doubt, a superstitious, if not idolatrous corruption, of that ancient and reverend use of Kneeling. Nor would I choose a fairer way of disputation, to justifie the honourable estate of the married Clergie, against the clamours of the Papists; than to returne upon them, that in the publike seruice of the Church of *Rome*, it is reputed commonly, though falsly, for a Sacrament: which false conceit of theirs, is a corruption onely of the just and pious meaning of the Fathers; who therefore did extoll it in the highest measure, the better to beat down those Heretickes which had disgraced it. More might bee said in affirmation of this manner of proceeding; had I now either place or leisure. At this time onely this, that I should more rely in matters merely of Historicall being, upon the Liturgie of *Rome*, which certaintly is not contrived upon no other ground, then Lyes and Fables: than upon any mans bare word, which saith the contrary; or such weake

arguments ; as are not able to conclude the matter controverted. And so farre I dare goe with *Carus* ; conceive mee still in matters of this qualitie : *Nullas hujusmodi rationes, ab antiqua patrum traditione, quam communis Ecclesia consuetudo in divino officio, hymnis, antiphonisque confirmavit, potuisse me movere.*

(10) To take off this exception yet more thoroughly, we will consult the Easterne Churches ; whom we shall find no lesse indulgent unto the memory of our Martyr. The Greeke Church antiently had her *Anniversary Panegyriks*, in honour and commemoration of the Saints departed. Witnesse those eloquent orations still extant, in *Nyffen*, *Nazienzen*, and *S. Basil*. And so we have it on record for our owne particular, *Encomium in S. Martyrem Christi Georgium, quod habitum fuit in die, in quo Martyrini ejus celebratur, per Simeonem Metaphrasten*. But besides this, *S. George* had a particular place in their publick Liturgies ; and a peculiar service for the day allotted to him. Which Liturgies as they were composed originally, that for the Festivals by *S. Basil*, and that for common daies by *S. Chrysostome* : so have they since beene much enlarged, and in part altered, by the addition of such Saints and solemne services ; as since their times, have found admittance in those Churches. That for Saint *Georges* day, used in the Greeke Church generally, is both too long to be here repeated ; nor can it easily be epitomized or abridged : consisting much of diverse prayers and Eulogies, to and of *S. George* ; continuall with diverse readings, out of the prophecy of *Esaias*, the Booke of *Wisedome*, and from the 14. of the *Actis* ; pursued by severall Collects, made by sundry godly men ; and ended with a briefe rehersall of his life and history. These, amongst other of the Eulogies, I have chosen specially ; as a tast and relish of the rest : Τί μεγάλη βασιλέως φραγίτη Γαγγη, καὶ τοῦ ἐνεργείας. Θεοῦ γὰρ εὐπέσθιας παῖς τῶν καταρρόντων, ζεῦ τοῦ αἰδίνιον εὔρει, „ εὐεργάτης, &c. Rejoyce thou puissant Champion of the mighty King, rejoice I say and make good cheere,

33 Thou

„ Thou hast found favour with the Lord, and by despising all things here, hast met with life eternall in the Heaven of glories. And in another passage, *χάροις τὸν αὐτόν*.
 ἀντὸν δέ μέγας ταξιδέξης, τῷ πιστῶν πάντων φροσύγην χάρην,
 καρδικήν Γεώργιον. All haile, thou leader of the glorious army of the Martyrs, the refuge and defence of all faithful people, thou famous Conquerour Saint George. In the *Enchologie*, and *Anagnosicon*, and *Apostolevangelium*; besides the *Anthologion*, and *Horologie* already specified: we finde a like speciall mention of him also. Adde hereunto, that whereas neare 200. Saints are reckoned up by name in the Menology for *April*, S. George in all their rituals, hath a principall place: in some of them, hee and S. Marke, with one or two others of cheife note, are onely specified and honoured with particular Lectures and Services. Whosoever is left out, hee is allwayes one, and indeed in the *Apostolevangelium* the onely one, which is remembred in that month.

(11) From the Greeke Church in generall, proceed wee in particular to the service of the Greeke Church in *Hierusalem*; and to the Liturgie thereof, entituled, *Τυπικὸν τῆς εκκλησίας ἀκολούθια τὸν Ιεροτάλυμον*, &c. Out of this *Typicon*, I have selected onely such honourarie attributes, as are accumulated on our Martyr. First, in the title of the day, common with those that went before in the other Rituals; save that it calls him θαυματυργὸν, or the wonder-worker: then in a Collect, which are these. Ω Θεὲ αἰχματῶν ἐλάθερις, τῷ πωχῶν ναρπασσίν, αἰτεούσιν ιατρός,
 βασιλέων ἵστριαχος, Ἐπιασθέρος, μεγαλομάρτις Γεώργιος, πρίστις Χεισώ
 τῷ Θεῷ σωτῆσαι τὰς φυλάκας ικόνα. O thou which art the ransomer of the Captives, the succour of the needy, the Physician of the sicke, the defender of Princes, thou glorious Martyr George named *Tropaeophorus*; call
 „ upon

,, upon Christ the Lord to have mercy upon us. Which Collect is found also in the ordinary Menologies for the month of *April* ; and in the Horologion. Now lest the Southerne Churches, shewd bee thought leſſe zealous of our Martyr, then the Greeke and Latine ; the *Æthyopians* in their *Missal*s doe no vulgar honour to him : placing him in their Oraitions, next *Saint Stephen*, and giving him the title of *Honoris Stella*, the bright Starre of honour. The passage extant in the 6. Tome of the *Bibliothe. S. Patrum*, Printed at *Paris*, *Anno 1589.* about the midle of the *Missal* *Qua Æthiopes communisſer utinatur*: and in this that followeth. *Custodi domino populum tuum in reſta fide, & in gloria omnitempore, &c. per preces quas pro nobis facit immaculata Maria Virgo, &c. Per preces majorum Angelorum splendentium, &c. ac S. Marci Evangeliste et Martyris, et S. Stephani Archidiaconi* (hee meanes the principall of the seven Deacons) *et Protomartyris, et S. Georgii Stella honoris, &c. gloriarum orationes, et benedictiones, et auxilium, et gratia, sit nobiscum in ſecula ſeculorum, Amen.* In which, as in ſome other fore-recited passages of the Greeke Liturgie, althoſh I do not throughly approve the formes of praier, yet I am ſure, the formes of praier do throughly approve the Saint.

(12) But the Church stayed not here. But as it had appointed him a day of Commemoration, and solemnized that day with a peculiar ſervice deſtinate unto it : ſo at the laſt, the day deputed to his commemoration, was made a festiſt. An honour not communicated, but unto thoſe moſt eminent of that goodly fellowship : and therefore a ſtrong evidence of the Churches good affection to *Saint George*, and opinion of him. This done, in a Synod held at *Oxon*, *Anno 1222*: for the Latine Churches wherein it was enacted that this feaſt, with others therein mentioned, ſhould afterwards be celebrated by the Parochiall Priests, with Divine ſervice ; and that the people ſhould abſtaine from

from all servile works, as on other of the holy dayes. *Ut Lib. de festis,*
viz. a Rebus Ecclesiis et Capellis in obsequio Divino
et laudo devotissima celebretur: minoribus operibus servibus
illis diebus interdicitis. So faith *Hopkinian.* Since when, this
festivall hath bee observed in most part of the Welterne
Churches: and in the City of *Rome* it felte with that ex-
cellence, that whereas every month hath some speciaill festi-
vals, wherein no Court dayes are permitted (as in our
termes some festivals are so exempted) in *ApriLL*, those only
of Saint *Marke*, and our blessed *Martyr*, are honourued
with that priviledge, as is apparent by the statutes of that
City published by *P. Gregorie* the 13. somewhat before that *Statut alm. urb.*
time it was made an holy day in the Easterne part, by an *Rom. l. 1. c. 58*
Imperiall constitution of *Emannell Comnenius* Emperour of
Constantinople, who began his reigne *Anno 1145.* For thus
the Edict. *Feriatus est 23. Aprilis*, quippe quod tum
, *magnificus Martyr Georgius honoretur.* The twenty
, third of *ApriLL*, is to bee kept as Holy, because
, Saint *Georges* Passion was that day celebrated. A
Festivall still solemnized in those parts with great ma-
gnificence: not any Holy day in those Churches,
as I have heard some Gentlemen of good faith report,
more punctually observed, nor Saint more duely and
Religiously honourued. Yea they have added in their
rubricks, this note of an especiaill and most solemne
Feast; *αγία, δίνε γέλαιον καταλυτικόν*, cessation from
the workes of labour, and abstinence, both from
Oyle and Wines. Which generall agreement of the
whole Church, and of so many famous parts of it,
in the honour of our *Martyr*; may well bee used
as a replie to Doctor *Reynolds*: who makes this answere
to the *Cardinall*, that *George* indeed, may bee accoun-
ted famous in the Church, and his memoriall ce-
lebrated; but so as was the memorie of *Catiline*, ab
audacissimis hominibus, *domesticisque hostibus*, onely by *De Iud. Rem. li.*
Russians, and by common enemies unto the State. If *1. c. 5*

Bel-

Bellarmino meane otherwise, in saying, *Georgii memoria semper fuit celeberrima*, hec tells him plainly that hee lies. But I will not meddle with this quarrell, though I justly mighte.



CHAP.



CHAP. VI.

(1) *The honour done unto the Dead, in the decent buriall of their bodies.* (2) *The reliques of the Saints, of what esteem in the Church Primitive.* (3) *The care of Gregory of Tours to preserve his writings: and what he testifieth of St. George's reliques.* (4) *What mention there is made of them in Aymenius, and others.* (5) *What may bee hence concluded from Saint Georges Relicks.* (6) *Churches distinguished anciently by the names of Saints, and for what reason.* (7) *Saint Georges Churches in Lydda, and in Ramula; made afterwards a Bishops See.* (8) *Saint Georges Church built by Sidonius Archbishop of Ments.* (9) *That Mentioned in Saint Gregories Epistles.* (10) *Saint Georges Church in Rome; the title of a Cardinall.* (11) *Churches erected to Saint George in Alexandria and elsewhere.* (12) *Of Faustus Reginensis.* (13) *And the Pseudo-Martyr in Sulpitius.* (14) *An application of the rule in Leterenensis unto the busynesse now in hand.*

(1)

 He third of those three counsels, whereby the Church endeavoured to preserve alive the memory of the Saints and Martyrs: was the collecting of their Reliques, and laying them with all due honours, in some place fit, and worthy of them. Which piety of theirs, extended at the first, no further, than to the pious and devout interrement of their bodies: the tyranny of those which first made havocke of the Church, extending in those times,

no further, than to death. So reade we of Saint Stephen, the Protomartyr of the Church ; that being stoned unto death, certaine devout men carried him, (or his body rather, which was his Relique, all that was left of him) to the buriall, and made great lamentation. But in succeeding times, as the persecution grew more violent ; so also grew the Tyrants more unmercifull, and barbarously cruell : no longer now contented with the simple death of those that suffered ; but tearing of their limbs asunder, and scattering abroad their bones, and casting forth their ashes into the wind, that so they might not have the honour of an honest buriall. So witnesseth *Lactantius of Diocletian*, under whom Saint George was made a Martyr, *Et non tantum aratu hominum dissipat (faith hee) sed & ossa ipsa comminat, & in cineres furit, ne quis extet sepulchral locus.* A desperate and raging Tyrant, qui lacem vivis, terram mortuis denegabat ; which neither would allow the benefit of life unto the living, nor buriall to the dead. In these and such like barbarous and cruell times, it was the commendable custome of the Christians, to recollect those bones which by the Tyrants had beene so scattered ; and to interre them with due honour : that even the Bones also which were broken might rejoice ; that so those precious Reliques of their deere brethren, which were to meet together in a joyfull Resurrection, might not lye scattered, up and downe the fields, a scorner and laughter to the Gentiles.

(2) At length according as the minds and thoughts of men, were raised unto an high esteeme and admiration of the Martyrs: so did they with a greater zeale frequent their shrines ; and set an higher price and estimate upon their Reliques. Not carefull onely, to afford them all due respects ; because of those many miracles which it pleased God to worke in and about those places, where they were intombed : but in short time, ascribing some divine and secret vertue to them ; whereof, Heaven knowes, they were not guilty. It is recorded that the Turkes in the sack of *Lysa*, finding the tombe of *Scanderbeg*, did violently breake it open,

Divin insit. 5.
6.11.

open, and take thence his bones; every one somewhat, more or lesse, as they could divide them: vainly conceiting, that they should never have the worse in any action; as long as any Relique of that victorious Souldier, was about them. So also that opinion, which the people of those devout and pious times, had first upon good grounds conceived of any of the Martyrs; and that respect, which worthily at first, they bare unto their shrines and Reliques; degenerated at the last so farre, that they fell also into the same conceit, and superstitious folly. Hereupon were the monuments and dormitories of the Saints againe opened: their bodies translated, some of them entire, into new Sepulchres; and others dismembered pecece by pecece, and carried into farre Countries: that Church or Nation being conceived most happy, which had procured any the least bone into their possession, of such especially of the Saints, which were in greatest credit and opinion with the people. So that now the cruelty of the barbarous Tyrants, in the height of persecution; might seeme to be revived, in the dawning of superstition. Which notwithstanding, there might perchance be somewhat said in their excuse: as viz. that the Reliques then by them so zealously affected, were true and reall; not counterfeited by any cheating Mountebanke; and therefore worthy & all due respect and reverence. For who so cold in his affection to the Saints, that would not gladly give them honour, even in their dust? So much respect, no question, may bee due unto the Reliques of the Saints, if truely such; as by Pope *Leo* was afforded to a *Epiph.* 2. parcell of the crosse, sent to him by the Bishop of *Hierusalem*: of which hee tels that Prelate in an answer to him, *Particulam Dominica Crucis, cum enlogis dilectionis tuae, veneranter accepi*: That hee received it with great reverence and thankes.

(3) Not to descend more downward, wee will looke backe into the former times, and therefore least corrupted, wherein we finde first mention of the Reliques of Saint George. And in the first place we meet with *Gregory of Tours*,

Hil. Fran 1.9.
prope finem.

• *Deglor. Mart.*
cap 101.

Tours, who flourished in the next age after Pope *Leo* above named, and dyed about the yeere 596. A man of speciall quality, a Bishop by his calling; and as he testifieth himselfe, Author of many severall bookees and treatisees. *Quos libros licet rusticiori stilo scripserim, &c.* Which though hee wrote in a more plaine and homely stile, yet he doth earnestly conjure all those, which should succeed him in that charge; *per adventum Domini nostri, &c.* Even by the coming of our Saviour Christ, and by the dreadfull day of judgement; that neither they supprese them, or cause them to be unperfectly transcribed: *Sed ut omnia vobis cum integra iulbaraque permaneant, sicut à nobis reliqua sunt;* but that they be preserved as uncorrupted and entire, as they were left by him. Of these bookees, seaven of them did especially concerne the Miracles of the holy Martyrs: and in the first thereof, he tels us in the generall, *Multa de Georgio martyre miracula gesta cognovimus*, that he had knowne of many miracles done by Saint *George*. And in particular, to our purpose, *habentur eius reliquia in vico quodam Cennomannensi, ubi multa plerunque miracula visuntur*: some of his Reliques also are in a Village of *Le Maine*, where, often times there were seene many miracles. There is a further passage in that Booke and Chapter, which by the Author is related more at large; but it is briefly thus. *Huius reliquia cum reliquorum Sanctorum à quibusdam ferebantur, &c.* Some certaine men that carried with them some of Saint *Georges* Reliques, and of others also of the Saints, came once unto a place in the frontiers of *Lymosin*: where a few Priests, hauing a little Chancerie or Oraterie made of boards, did daily poure out their devotions to the Lord. There, for that night, they begg'd for lodging; and were accordingly made welcome. The morning came, and they prepared to goe forward in their journey; they were not able to remove their Knap-sacke [capsulas,] out of the place wherein they laid them. Loth to depart without their Reliques, it came at last into their mindes, that sure it was the will of God, they should bestow some of them on their Hosts: which being done, the difficulty was removed, and they proceeded

“ded in their journey. I note from hence, that in this *Gregories* time, or before it rather; the Reliques of *Saint George* were in speciall credit: and so by necessary consequence the Saint himselfe exceeding famous.

(4) Not to say any thing here of *Saint Georges* head, and of the Temple built of purpose by *Pope Zacharie*, in honour of it, which wee shall speake of prelently, in a place more proper: we finde the Reliques of our Martyr mentioned with great honour in *Aymonius*; An Author of the middle times, anno 873. not long before the shutting in of the first day of learning, in the Christian Church: one of the Monkes of *Saint Germans* Monasterie, in the Suburbs of *Paris*, and publike notarie thereof, for the time being. Before we come unto histellimony, we must first take notice, that *Childebert*, sonne of *Clodvus*, the first Christian King of *France*, who begaunce his raigne about the yere 515. did in the later of his time, anno 542. erect a Monasterie neere *Paris*, unto the honour of *Saint Vincent*. This Monasterie thus founded, as he endowed it with many lands, and large immunitiess: so he enriched it with the Reliques of *Saint Vincent*, and *Saint George*, and part also of the Holy Crosse; all which hee brought with him out of *Spaine*, whither he had before made two famous journeys. Wit-Hist.de ges. nelle whereot the Charter of the Foundation, copied out *France* 12 c. 30. by *Aymonius*: and is as much of it as concerneis our purpose, this which followeth. *Childebertus Rex Francorum, &c.* In honorem S. Vincentij Martyris, (this *Vincent* was converted by *Saint George* as before is said) cuius reliquias de *Spania* apportavimus, ac S. Stephani, et S. Ferreoli, et S. Iuliani, cœu et sancta crucis, et beatisissimi S. Georgij et S. Gervasij. *Protasij, Nazarij, et Celsi pueri*, quorum reliquia ibi sunt consecrata, &c. An evidence of speciall moment to the point in hand: for though *Aymonius* himself, lived since the yere 800. when reliques might be perhaps falle & counterfeited; yet beares the Charter date almost 300. yeeres before him: which, as the Register of the Monasterie, he might freely see, and as he found it, faithfully transcribe the same,

as no doubt he did. Note herewithall, that where the other Saints here mentioned, are called onely *Saints*; *S. George*, is honoured with another title farre more glorious, even that of *Beatisimus*. In the same Author also, wee have another story of Saint Georges arme, given by *Justinian* the Emperour unto Saint *German*, then Bishop of *Paris*, as he returned from his Pilgrimage to *Hierusalem*, by the way of *Constantinople*: *Unaque brachium D. Georgy Martyris, pro magno munere contulit*, as mine Author hath it. Which Relique was afterwards by Saint *German*, bestowed upon the Abbey of Saint *Vincent*, wherein he was interred: and which since then, hath beene called Saint *Germans*. Thus much I finde on good record touching the Reliques of our Martyr (not to say any thing of his heart, presented, as I finde, by *Sigismund* the Emperour, unto King *Henry* the fift of *England*, and by him solemnly laid up in the Church at *Windsoare*. This as a thing of later date, I purposely omit, intending onely to shew, that even from the beginning, his Reliques and himselfe, were alwaies had in speciaill honour.

Lib. 2.

Lib. 3. c. 7.

(5) From this which we have spoken hitherto, to looke no lower of Saint Georges Reliques, we shall diuide this, as I take it, most invincible argument, that *George* the Arian cannot possibly be *George* the Martyr, so much celebrated. We shewed before out of *Ammianus*, that when the Alexandrians had torn their Arian *George* in pieces, they burnt his body in the fire, and not so onely, but cast his ashes in the sea. The matter not affirmed alone by *Ammianus*, though his authoritie be sufficient in this case, but almost all our Writers in History Ecclesiasticall. So *Socrates* affirmes, that when they drew him from the Church in which hee was, *καθιστάτε ὀποδιστρες*, binding him to a Cammell, and tearing of him all to pieces, *οὐρανῷ κατέχουσι*, they after burnt them both together. So *Sozomen*, that having bound him to the Cammell, and all day baited him with bitter contumelies, *κει δειλωπότας πνεῖ πρεσβύτερος*, about the evening twilight, they committed him unto the flames.

flames. Saint *Epibanius* addes, which makes the harmony with *Ammianus* more exact, that after they had burnt his body, the people mixt his ashes with the bones of certayne beasts, which were burnt together with him: *καὶ οὐταντα τοῖς αὐτοῖς λίχναις*, and scattered them unto the windes. If so, as so it is, then certaintely the Arian *George*, whose body was consumed to ashes, and all the ashes of it scattered before the windes, and upon the seas: cannot be possibly that *George*, whose Reliques were so long preferued, so carefully laid up, so devoutly honoured. It had beeene such a fottish madnesse both in Priests and people (especially so neare the time of the Arians death) to apprehend thole Reliques, as of such a Martyr, of whom there were no Reliques left: that cannot easily be imagined. Which is enough to prove that *George* the Martyr so much honoured in his Reliques, when *Gregory of Tours* was living, and before, must be a different *George* from him of *Alexandria*. These passages which concerne his Reliques before recited, are of good antiquitie, and therefore not to be suspected as false and forged. But if we will beleeve what is reported of them, and pretended to be his in these latter times; *Theodore Anselmi*, a Gentleman of *Abruzzo*, in an historie of Saint *George* by him written in Italian, and published in the yeere 1612. shall tell us, that besides his head laid up by *Zachary*, Pope of *Rome*, in Saint *Georges* Church, of which hereafter. They have there also one of his Standards, some of his bones, and a little also of his bloud. As also that in *Bamberg*, a citie of high *Germany*, they have his banner, and (preferued and shewne saith *Hermannus Sebedel magna cum solennitate*, with great solemnities:) that of his armes, one is at *Venice*, another at *Brundusium*, (what then became of that given by the Emperour *Justinian*, to *S. Germanus*, and by him layed up in *S. Vincents* Abby, as before is said;) and that in *Bologue* (or *Bononia*) one of his law-bones is to bee seene unto this day. And for the close of all, that an espe- ciall friend of his, of this *Anselminis*, had in his custodie, *uno de suoi denti intiero*, one of his teeth intire, neither broke nor putrified. All these pretensions, though vain and frivo-

lous, may yet conduce to the infourcing of the present point: *viz.* that, that Saint *George*, whose reliques are supposed to be in so many places, cannot be possibly conceived to bee that Arian heretick, of whom as all historian agree joynly, there was not any relique left.

(6) And now atlast, wee come unto the last of those fourt waies or courtes, whereby the Church endeavoured to preserve alive the memoriall of the Saints and Martyrs: *viz.* the calling of such Temples by the names of those blessed Spirits, which shee had solemnly erected to Gods speciall service, and consecrated to his honour. A custome which shee had long practised, even in the very times and heate of persecution: when, as it was more dangerous unto the Church it selfe, and more unpleasing to the tyrants; to was it also more full of honour and respect unto the Martyr, Witnesse whereof those many Temples, erected in the Empire of *Severus, Gordian, Philip, and Galenus*; demolished after, in the time of *Diocletian*, and re-erected by the Decree and Licence of *Maximinianus*. Which Temples so erected, were consecrated, though in a second place, unto the memory of some or other, of the more notable and lauous of the Saints departed, in those fierie times; as may appeare by that which we have elsewhere cited out of *Marcellinus*: as *viz.* how the Alexandrian people had cast the ashes of their Arian Bishop, *George*, & those whom they had murdered with him, into the sea; *ne ades illis exfruarentur us reliquis*, lest Temples should be built unto them, as had beeene formerly to those, who dying for the Faith, are entituled Martyrs. But in the time of *Constantine*, wee finde the practise of it very frequent in the Church: the Emperour himselfe dedicating one of his owne building, *in urbis Thessalonici*, unto the blessed memory of the Apostles. As for his Mother, the most illustrious *Helena*, wee finde of her erecting, a Temple dedicated to the Virgin *Mary*, in the Towne of *Bethlehem*; another to *Saint John the Baptist*, in the Mountaines of *India*; another to *Saint Peter* on mount *Sion*. Nor were those blessed spirits the Apostles thought worthy

worthy onely of these honours, but the rest also of the ho-
ly Martyrs and Confessors: the first of this ranke, which I
have met with in my reading, being that of *Dyonisius*, in the
Cittie of *Alexandria*, whereof hee once was Bishop, and
there at first, one of the Auditors of *Origen*. Buile, as I doe
conceive it, in the time of Persecution, by the Gentiles, and
burnt as the Historian tells us, in the time and tumults of
the Arians: Ο θεατὴ τοῦ νομοῦ Διονυσίου, τεττάτην εἰτε
αλεξανδρείαν εἰνεπόνταν. So *Sozomenus*.

Sozom. lib. 3. cap. 5.

Now the reason why it pleased the Church to give the
names of Saints and Martyrs to their Temples, was not (as
our incomparable *Hooker* hath observed rightly) either that
they should serve unto the worship of those glorious spirits,
or that those blessed spirits now made glorious, should take
upon them the protection and patronage of those places:
but partly in respect that by the ministerie of those Saints,
it pleased God there to shew some rare effect of his power;
and partly in regard that by their deaths, which there the
Saints did suffer for the testimony of the truth, the places
where they dyed were made more venerable.

(6) In these respects, Saint *George* had many Churches
built and consecrated, as to Gods seruice principally so, as
before I said, in a second place, unto his memory. The first,
(for I will onely touch upon a few of speciall note) the first
I say, of those which hitherto I have observed; that in *Di-
apolis*, or *Lydda* in the tribe of *Ephraim*: built in the time
of *Constantine*, immedi tely upon the death and dissolution
of our Martyr. For thus the prosecution of Saint *George's*
storie in the Great Menologie for November. Οι πολὺ τὸ
“εἰρέσιον, καὶ τὸ εὐσεβεῖας διατελεῖσθαι, &c. Not long after, reli-
“gion then beginning to shine brightly forth, and *Constan-
“tine* the godly Emperour, then raigning; οἱ τὸ εὐσεβεῖας γῆ
“μαρτυρεῖσθαι, ταῦτα τὸ διόπτρα κατεῖσθαι καὶ εἰρέσιον
“απελεῖσθαι. Such as were well affected both to the Gospell
“and the Martyr, did build in *Lydda*, a-beautifull and state-
“ly temple to his honour: translating thither his b'leid
“corps, εἰς τὸ δεῖπνον τοῦ, out of an obfure corner, where

before it had beeene buried. A Temple of so high electe that the *Esquiva*, or the feast of dedication of it, was kept as holy; and so continued unto all succeeding generations. For so the Title runnes in the said Menology, τῇ αὐτῇ ἡμέρᾳ (it is the 3 day of the month) ἐορτὴ οὐρανῷ τῇ ἐσκύβαντι τῇ ναῷ τῇ ἀγίᾳ μεταμορφώσει Τριαγγείᾳ τῷ Λυδῷ (in Lyd in the following story) ἡμέρᾳ τῇ τριτῃ τῇ ἀγίᾳ οὐρανῷ τῷ ἀντι. Which is a prooife and place above all exception. This Temple afterwards, being ruinous, was, as it seemes repaired, or new-bult rather, by *Justinian* the Emperour, who lived within 150. yeceres of the death of *George* the Arian, and was no friend unto the cause; but on the contrary, an Orthodox and godly Prince. So *Guilielmus Tyrinus* speaking of our Martyr, and of this his Temple. *Cujus Ecclesiam, quam ad honorem ejusdem Martyris pius & Orthodoxus Princeps Rom. Augustus, inlustris memoria D. Justinianus multo studi, & devotione prompta, edificari praceperat, &c.* as that Author hath it. This Church, was by the Turkes demolished, upon the comming of the armes of the Westerne Princes, for the Conquest of *Hiersusalem*: for feare, lest else the timber of it, which was large and massie, might bee converted to some engines, for the battery of that City: *Timentes, (saith the same Gul. Tyrinus) ne irabes Ecclesia, qua multa proceritatis erant in machinae ad expugnandam Urbem vellent convertere.* As for the Church now standing, which with some few cottagers of the Turkes and Arabs, is all that is remaining of the City: It was reedified by King *Richard* the first of England, as the natives lay, at such time as hee warred in the *Holy Land*. So witnesseth *John Cotovicus*, in his *Itinerarium Hierosolymit.* ~~postea per se invenit~~ *Præter parva Maurorum tuguriola, (saith hee) solum superest Templus in Divi Georgii Martyris memoria, a Richardo Anglorum Rege, (ut aliqui putant) restauratum, super fundamenum antiquioris delubri a Justiniano Cesare erecti.* Not farre from *Lydda*, is the little City of *Rama* or *Ramula*, supposed to be the dwelling of *Joseph* of *Arimathea*: where our Saint *George* was honoured with another Temple defaced by the Turkes also. *Cujus ibi ab antiquo fundatam Ecclesiam,*

Hist. bel. sac. 17
c. 22.

Turcs

Turci nonnihil deformauerant, in the words of Malmesbury. Lib. 4.
 Hence I collect, that seeing one of these Churches is called *ancient, ab antiquo*, and that the timber of the other was large and massive: that certainly Saint *George* was anciently honoured with his Temples; by the magnificence of which, wee may conjecture at the fame and credit of the Saint. These Churches were in times succeeding, made by *D. Godfrie*, and the Christians of the West, a Bishops see, *Gul. Tyrius l. 7. c. 12.* both Cities and the Villages adjoining, appointed for his diocese: *Primitius laborum suorum cum omni devotione egregio Martyri dedicantes*; those Nobles Princes so consecrating the first fruits of their Victories, to our glorious Martyr. The first Bishop of them, was a Norman, of the Diocese of *Roan*: his title, Bishop of Saint *Georges*; of which see more in our second Chapter of this second Part; ¶ 4. This Church in *Ramula*, is mentioned in the Greek Menology for *April*; the Towne there called *Ramel*: as it also is, by the Lady *Anne Comnena*. In which said Greek Menology, we reade of a Saint *Georges* Church in the Isle of *Mitylene*, said to bee *εὐδόξη τοῦ ἀγίου Γεωργίου*, both beautiful and very famous: and one in *Paphlagonia*, said there, to be *εὐδόξη*, of good renowne. So also in Armenia, in the Towne called *Leontopolis*, but after *Buzana*, wee finde a Temple built to Saint *Georges* honour, by the Emperour *Iustinian*, who began his Empire *Anno 527*. The thing related by *Procopius Cesaricensis*, an Author of no meane e. *Orai. 3* steeeme amongst the learned: who lived about those times, and purposely hath written, *De Aedificiis Iustinianis*; and therein this particularly, which now wee speake of, *καὶ εἰς τὸν τεμένος τοῦ ἀγίου Γεωργίου ἐδιηγήθη*. Note also, that *Iustinian* so liked the place, that hee reedified the Citie, and called it by his owne *Iustinianopolis*; making Saint *George*, it seemes, the Tutelarie Saint or Guardian of it.

(7) Let us passe next for Europe, and first in *Thrace*, and in the City called *Didymoichum*, we have a famous Temple consecrated to Saint *Georges* name; but by whom founded,

or of what antiquity, I cannot say. Only I finde, that as the City hath beene sometimes honoured by the residence of the Greeke Emperours: so hath the Church beeне honoured with their coronations. Of which see *Contacenza* *Hist. lib. 3. cap. 27.* Palle wee on further unto *Almaine*, the seate and residence of the Westerne Empire, and there wee have in *Menz* a goodly fabricke erected to *S. Georges* honour buit by *Sidonius*, Archbishop of that City, who flourished in the yeere 556. and after. Of this *Venantius Fortunatus* Bishop of *Poitiers*, *Florens Doctrina & Sanctitate*, (saith the Cardinall) famous for piety and learning, hath in his *Sacra Carmina* composed this Epigram. Hee lived about the yeere 570.

Biblioth. Pat.
111.

*In Basilicam Sancti Georgii quam edificavit
Sidonius Archiepiscopus
Moguntinus.*

*Martyris egregiis pollens micat aula Georgii,
Cujus in bunc mundum spargitur altus bonus.
Carcere, cæde, siti, vincis, fame, frigore, flammis,
Confessus Christum, duxit ad astra caput.
Qui virtute potens, Orientis in axe sepultus,
Ecce sub Occiduo cardine præbet opem.
Ergo memento preces, & reddere vota, viator;
Obtinet hic meritis, quod petit alma fides.
Condidit Antistes Sidonius ista decenter:
Proficiant anima, que nova Templa, sua.*

Vpon Saint Georges Church, built
by *Sidonius* Archbishop
of *Menz*.

Saint Georges glorious Temple here behold,
Whose noble Acts through all the world are told.

Who

Who in so many severall torments tried,
Confess'd his Faith in Christ ; confessing died.
Who great in power, though buried in the East ;
Extends his wondrous graces to the West.
Therefore pay here thy vowes, who ere thou bee ;
Where such a Saint is neere, to joyne with thee.
This goodly Temple did *Sidonius* build :
Vnto his Soule may it due comforts yeild.

(8) One Temple yet there is, ancienter, as I conceive, than either of the two last mentioned, founded by whom, I cannot tell; but specified by Pope *Gregory the I.* in an Epistle to *Maurinianus* then an Abbat; with great care, and in these particulars. The superscription of it, *Gregorius Mauriniano Abbatii*; the subject of it, *De Ecclesia S. Georgii reparanda*; touching the reparation of Saint Georges Church : *E. 13. l. 94. 65*

the Letter this as followeth. *Quia Ecclesiam S. Georgii possumus in loco qui Ad Sedem dicuntur, minorem quam oportet diligenter habere cognovimus : utile esse pro proximus qui in Monasterium summum eidem Ecclesia noscitur esse coniugatum, ejus tibi curam committere : hortantes ut & sollicitudinem illic congruam studias adhiberi, & Psalmodie Officium solemniter exhiberi facias. Et quia Ecclesiam istam reparatione certum est indigere, volumus ut quicquid illic accedere posuerit, ipse accipere, atque in ejus reparationem, ut praevideas, debeat erogare. Saincte, Georges Church, situate Ad Sedem, not being looke unto, with that diligence, which belongs unto it; and since it is so neere unto your Monnastery, wee thinke it good to commit the care thereof unto you: Requelling, that you would bestow your utmost diligence upon it; and have a care the Psalmody, or daily prayers, bee solemnly performed. And since we have beeene credibly informed, that it is out of reparation, it is our pleasure, that you gather up the profits of it, and lay them out upon the worke, so farre as you thinke it fit. So farre the letter. As for the writer of it; not to say any thing of his exceeding industry and learning, whereby he gained unto himselfe, the attribute of *Magnus*; hee died about the yeare*

604. before which time, the Temple of S. George was now growne old and ruinous; quite out of reparation. Which being so, considering what durable Materials, Churches are commonly composed of; and in what strong and lasting forme compacted: I am almost perswaded, that the Church here mentioned, was built immediatly upon the death and dissolution of our Martyr. Nor is it to bee thought, but if Saint *Gregory* had knowne, (as who can thinke him ignorant) that this Temple had beene built in memory of *George* the Arian: hee rather would have suffered it to have gone to ruine, or tooke some course to have it levelled with the ground; then beene so carefull to repaire it. For what else were it, but a Trophee of the Arian heresie, an eie-sore to the Church, a scandall to Religion: Should such a man as *Gregory* have taken such especiall care to repaire a Temple, built in the honour of so lewd and barbarous a tyrant. Assuredly this *Gregory*, taking such order, as hee did, to purge Saint *Agathes* Church in *Rome*, which was defiled onely with the Arian meetings: it cannot bee, hee would so carefully provide to rebuild another, which had beene dedicated to a Champion of the Arian heresie. The like may be affirmed also of *Sidonius*, before mentioned: who as he was a godly Prelate, so lived hee neerer to the times of *George* the Arian; then this *Gregory* did, within two hundred yeeres of that Tyrants death; and cannot easily bee thought to build a Temple, to the memory of so vyle an hereticke.

Dial. 1. c. 30

(9) From *Gregory* we will descend to one of his successors in the chaire of *Rome*, by name, Pope *Zacharie*; who entered on that dignitie, Anno 742: the founder of Saint *Georges* Church in *velo anreeo*, or as some others call it, *in velabro*, a part of *Rome*. The chiefe occasion of the building, was our Martyrs head, which precious Relique he found in the Cathedral or Metropolitane Church of *Rome*, together with a little scroll in Greeke characters, which certified him whолe it was. Exceeding ioyfull whereupon, he called the multi-

multitude together, and then and there, with hymnes and spirituall songs, he caused it to be carried to this Church in vello aureo: where afterward, saith *Anastasius Bibliothec*: the the Lord vouchsafed to work many miracles by this blessed Martyr. But heare the Author in his owne language.

In venerabili patriarcho (saith he) *Sacratissimum B. Georgij* *Invita Zach*
Martyris, *idem sanctissimus Papa* [Pope Zacharie] *in capsa re-*
conditum reperit caput; *in qua & pectorum invenit pariter gra-*
cis literis exaratum, *ipsum esse significantes*. *Qui sanctissimus*
Papa omnino bilaris & sarsfactus, *illuc aggregato Romane ur-*
be populo, *cum hymnis et cantibus spiritualibus*, *in venerabili di-*
aconio ejus nominis, *sita in hac Romana civitate*, *regione secunda*
ad vellum aureum, *illud deducifecit*. *Ubi innumera miracula*, &
beneficia, *omnipotens deus ad laudem nominis sui*, *per cunctos*
sacraissimum Martyrem operari dignatur. *Platina* more
briefly tells it thus, *Idem quoque basilicam B. Georgij in vela-* *Invita Zach.*
bro condidit, *eoque loci caput ipsum Sancti collocavit*. I know in-
deed that the latter editions of this Author, reade it *Grego-*
rij, not *Georgij*, but questionlesse they are mis-printed: for
in an old edition of this booke, printed at *Colen*, *Anno*
1529. and afterwards in that of *Louaine*, corrected by *O-*
nuphrius, *Anno 1572*. it is *Basilis Georgij*, as before we had it.
A Church it seemes of great name and credit, on which of
long hath beeene the title of some Roman Cardinall. *Onu-*
phrius in his booke of Popes and Cardinals, amongst these
eighteene *Diacionias*, which he saith were as ancient as Pope
Gregory the first: remembreth *diaconiam S. Georgij in velabre*,
in the eighteenth place. Which very well agreeth with that
in *Anastasius* above mentioned, and also makes it evident,
at the least in mine opinion, that this *Pope Zacharie* cannot
properly be said to build this Church unto *Saint George*, as
Platina affirmes, but repaire it rather: However it hath of
long time beeene the title of a Roman Cardinall, as before
I said. To take an instance, one or two, the history of the
Trent Councell mentions one *Hieronymus Capiferreus*, Car-
dinall of *Saint Georges*, and not long since, if he continue
not till now, *Iaques de Serra*, Lord high Treasurer of the
See of *Rome*, was honoured also with this title, advanced
unto

unto it on the seventeenth day of August. Anno 1611. under Paul the fifth. So to looke higher in the life of Alexander the sixth, we have there mention of one Raphael Cardinall of Saint Georges, *Camerarius S. Ecclesie*, High Chamberlaine of the State Ecclesiastical. Pope Boniface the ninth, who first revived the Greeke Arts and Language in Rome and Italy, was sometimes honoured with this title. So also was Pope Martin of that name, the fifth, in whose election to the Popedome, the whole Councell of *Constance*, *natum omnium et Cardinalium consensu*, did concurre unanimously. Of both which, see *Platina*, who calls this last, the Cardinall of Saint Georges, *ad vellum aureum*; and not as elsewhere of some others, *de velo aureo*. Adde that in *Bibliotheca patrum*, Tom. 5. we have a tract *de Jubileo*, written by *James*, then Cardinall of Saint Georges: *Iacobi S. Georgij ad vellum aureum Diaconi Cardinalis, de Jubileo, liber unus*, as the title tells us. Which *James* was nephew to Pope Boniface the eighth, by him advanced unto that office, in his first call of Cardinals, Anno 1295. So *de la Bigne*, the first Collector of those Volumes, out of an ancient Manuscript of *Alfonso Chicarelli*. I have the rather mentioned this *James* the Cardinall, because it is affirmed by *Theodore Anselmini*, above-mentioned, that hee once writ the history of Saint George the Martyr, in the Latine tongue the originall whereof my Author saith, that himselfe hath scene carefully preserved in their *Archivis*, by the Canons of Saint Peters Church in Rome. *Scriptis* (saith he) *in elegantissimo stile latino*, *la vita de S. Georgio come ne nostra il libro*, *la quale li Reverendi Signori Canonici di S. Pietro di Roma con molta stima conservano nell'loro antichissimo Archivio*. And this the rather I believe, because this *Theodore* hath exemplified the very words wherewith the Cardinall concludes that history by him written, in this forme that followeth: viz. *Prefata itaque B. Georgij passione, gesta ego Iacobus S. Georgij ad vellum aureum diaconus Cardin alis &c. dei largitione, martyris opitulatione, devotoque obsequio executus sum, &c.* And as for that which is before reported of Saint Georges head, he doth not onely tell us what Pope *Zacharie* did in the translation there-

thereof to Saint Georges Church: but addes that hee himselfe out of some curiositie, had both seene and handled it, and looked upon the Epitaph or scroll thereunto belonging, and after laying all up safe in the chest or coffin where before they were *ad hanc eorum custodiam, sigillum nostrum prefato vase reverenter apponimus*; he sealed it for the greater safety, with his owne signet.

(10) Hitherto our enquiry hath beeene made, in *Asia*, and in *Europe* onely; we will now crosse over into *Afrike* that so it may appeare, that every part of the knowne world (I meane knowne anciently) hath in it some memorall of our Saint and Martyr. In this we will content our selves with *Alexandria*, the *Queene of Cities and Metropolis of Africa*, as *George Sandis* calls her: where wee shall find an ancient Temple dedicated to Saint *George*. For thus the Letter of *John Comus*, the *Suffragan of Amba Gabriel*, Patriarch of *Alexandria*, directed to Pope *Clement 8.* and dated on the 28. of December, *Anno 1593*. *Tres Alexandria sunt Ecclesiae Catholicae: una nomine principis Angelorum S. Michaelis; secunda S. Marci Evangelista, ac tertia nomine Martiris magni S. Georgij, extra urbem, ad littus maris salvi: et omnes istae Ecclesiae indigent adiunctione, vestitio et impensis pauperum et egenorum.* There are (saith he) three Christian Churches in *Alexandria*, *Saint Michaels* the Arch-angell, *Saint Markes* the Evangelist, and thirdly, that of *Saint George* the great Martyr, without the City, and neare unto the Sea; all which doe stand in need of reparation, ornaments, and money, for the entertainment of the poore. I know that *Master Sam. Purchas* doth account this Letter, and the whole busynesse handled by *Baronius* in his *Corollarie, ad Tom. 6.* where this Letter is; to be forged and counterfeit: as having in it, a submission of this Patriarke and the Church of *Egypt*, to the *See of Rome*; whereas indeed there was no such matter. But somewhat surely there was in it, which might occasion such an Embassie to *Rome*; and some dependance of the Christians of this Country upon the Pope: It being noted by *G. Sandis*, that

*Pilgrimage 1.6.
cap 5. foli. 2.*

Rel of his joyn.
lib.2 pag.110.

“that multitudes of late have beeene drawne to receive the
“Popish religion, especially in *Cairo*, (the Seate of the *Alexandri*“ Patriarke of the *Copthies*, or native Christians
“of that country) by the industry of Fryers, having had the
“Roman Liturgie sent them from *Rome*; together with the
“Bible in the Arabicke language. As for the thing it selfe,
it is affirmed by Master *Purchas*, that there are three christian
Churches in *Alexandria*, which is enough to con-
firme our purpose. The rather, since Doctor *Reynolds*
makes no doubt but such a Church there was in *Alexan-
dria*: onely he faine would have it to be built in honour of
the Arian *George*, not *George the Martyr*: and in the place,
as he supposeth, where his most wretched body was con-
sumed with fire. This he would gladly have, but for prooife
thereof, brings nothing but his owne conjecture; & verifi-
able is, that so it may be. If this be all, we answer, neither
so, nor so: and then we say, as *Cicero to Amoty*, *quid mi-
nus est, non disco oratoris, sed hominis, quam id obsecere adversa-
rio, quod si sit verbo negarit, ulterius progrederi non possit*. A bare
deniall were sufficient answere unto such an argument. But
we say more, first negatively, that it is not evident that
George the Arian was burnt neare the shore, where this
Temple stands; though true it be, his bones and ashes were
all cast into the sea by the furious multitude. Next positive-
ly, that this Church was built in memory of our Saint
George, as is apparent by the title of *Magnus Martyr*, given
him in the Epistle above mentioned: which as I shewed be-
fore, is frequently ascribed unto our Saint *George*; but to
themselves it cannot. Other Churches there also are in *Africa*,
dedicated to Saint *George*, of good antiquity, though of
lesse note, as viz. that of *Caire* in *Egypt*; & that of *Baddi*, in
the Realm of *Ethiopia*. Of these I purpose to say nothing, nor
of many other scattered up and downe in all parts of Christen-
dom; of whose antiquite and foundation, I am not
able to produce some certaine monument. My purpose
onely is, to speake of such which are most ancient, built
nearest to the time of our Martyrs death, and as for those
which have beeene consecrated to his memory, with us, in
England; we shall speake hereafter.

V.chap.4. sect.2.

(11) If

(11) If any thing may bee objected against ought that we have spoken in this present chapter, and the last; it is in likelihood, the case of *Faustus Rhegiensis*, and the *Pseudo-Martyr in Sulpitius Severus*: both which were held for Martyrs, although the one of them was a Theefe, and the other counted for an Hereticke. Of *Faustus Rhegiensis*, who in the opinion of the antient Church, was reckoned for a *Semi-Pelagian*; it is affirmed by Doctor *Abbott*, afterwards Lord Bishop of *Salisbury*, that he had place in the *French Martyrologie*, a Festivall allotted to him on the 17. of Januari, and a Temple dedicated to him by the people of his owne city. *Immo et in Martyrologio Gallicano inter Santos numeratum, eoque nomine, ab Ecclesia Rhegiensi, erecta non minime eius titulo insignita Basilia; et die festo, Ian. 17. honoratum, &c.* It may bee hence objected, that all which wee have spoken hitherto, is of little value: those honours having beeene communicated even to Hereticke, such as *Saint George* is said to be, by Doctor *Reynolds*. To this wee answer, first, that this was onely a particular Act of the nationall Church of *France*: their *Faustus* never being received generally, as *Saint George* was, in the Church-Cathlique. And therefore it is said by my laid Lord of *Salisbury*, that these honours were accumulated on him, *spectante orbe Christiano, tacente Rom. Ecclesia, contradicente nemine*: not by the approbation of the Church in generall; but onely a connivence at it, in regard of those of *France*. Secondly, that *Faustus*, though accounted for an Hereticke abroad, might yet be otherwise an honest and religious man, and so reputed in his owne citie, where afterwards hee had his Temple: For I have seene, it somewhere cyted out of *Chrysostome*, *πρεσβυτεροῖς παράδεις εἰς καλὸν Κοινωπεῖν*, that even an Hereticke may have a very faire and commendable conversation: And verily that such he was, *Sidonius Apollinaris* tells us, in his ninth Booke, and third Epistle, where he commends him both for eloquence and piety. See the Epistle, and the ninth of the same booke also. Last of all, *Faustus* was not such an Hereticke, that his memorials should

should be blasted for it, in all generations. Not such an Heretike, as aymed at the foundation of the Faith, as did the Arian; nor such, as overthrew the vertue of Gods grace, as did *Pelagius*. Onely he is accused, that undertaking to confute the writings of *Pelagius*; he did not runne a course quite contrary to the other: but in some tolerable manner, and in some points of lesse consequence, did seeme to trench upon his tenets. Where on the other side, the *Alexandrian George*, whom they would gladly thrust upon us for a Saint, was by profession, an Arian, one that denved a principle of the christian Faith, and to promote that damnable and wretched heresie, became a bloody and tyrannical persecutor of the Church of God.

Second Sunday in Lent.

(12) As for the *Pseudo-Martyr* in *Sulp. Severus*, hee is by Doctor Boys, brought in, to prove against the Papists, how much they have abused themselves and all the Church, in canonizing those for Saints, who could bee no better then divels. And in the next words, the Papists adore others who were neither Saints in Heaven, nor men on earth, as *Saint Christopher*, *Saint George*, &c. The cases here are Parallel: but sure it were a task too weighty, either for him, or any other, to prove this *Pseudo-Martyr* to have beeene canonized a Saint; or that he was repured one, in the opinion of the Church. All which *Sulpitius* doth report is this; Not farre from *Tours*, wheroft *Saint Martyn* then was Bishop, there was a little Oratorie much frequented by the common people, upon opinion that some holy Martyr had beeene there buried. *Saint Martyn* who suspected presently that there was some Imposture in it, repaires unto the Chappell: and calling upon God to manifest the truth, a certaine shape passed by them, who confessed that he was once a Thief, but by the simple people reckoned as a Martyr; there being nothing in his life or death, to merit that opinion. *Ille autem nomen edidit, de criminis confitetur, latronem se fuisse, et scelerum percossum; vulgi errore celebratum, sibi nihil cum Martyribus communis esse, cum illos gloria, se poena retineret.* This is the whole: and then a few poore

Sulpit. Sever.
in vit. S. Martini lib. 1.

poore simple people, must be reputed for the Church in general; or else this inference is nothing to the purpose. Lesse that of *Papias*, which the Doctor speakes of in that place and passage. For if he passe not for a Saint, or if the Church may be condemned for so accounting him, because a Millenarian: how many of the antient Fathers must be needs excluded.

(13) There is a rule in *Lerinenfis*, that that is to bee counted true in the Church Catholike, which hath beeene so beleaved by all sorts of men, in all times, and in all places. *In Ecclesia Catholica illud magnopere curandum est, ut teneamus id, quod ab omnibus, quod semper, quod ubique, creditum est.* *Advers. her. cap. 3.* Vnlesse we can apply this rule unto the busynesse now in hand; it is not our desire, that any man should thinke Saint *George* to be a Martyr. And first, if we consult the testimonies of all sorts of men, wee finde Saint *George* to be thus reckoned, both by Turkes(as in the next Chapter) and by Christians, by the West Churches, and the Easterne, by Papists, and by Protestants, by Princes, Prelates, and their people; by Writers antient and by moderne: If we expect the generall consent herein, of all the times and ages, since his death and martyrdome, we have already made it plaine by way of a Chronologie, that there hath beeene no age, no not that *Seculum infelix*, as it is called by *Bellarmino*; in which we have not plentifull assurance of our cause. And for the cleare of all, looke into all parts of the world, and tell me which of all the three, hath not afforded honour to him as an holy Martyr. His name commemorated in the Martyrologies of *Rome*, and *Greece*, his Reliques reverenced in *Spaine*, *Constantinople*, *France* and *Germany*: Temples erected to his honour, in *Rome*, *Thrace*, *Ramula*, *Diospolis*, *Alexandria*, *Caire*, and *Aethiopia*, and in other places; by Prelates, Popes, and Emperours. Temples in *Asia*, *Europe*, and in *Africa*? And in the principall Cities also of the East, and West, and Southerne parts of the whole world? Then certainly we may affirme of our S *George*, as the Historians did of *Pompey*; *Quot partes terrarum sunt, tot fecit* *Patr. cul. 1. 2.*

ecit monumenta Victoria sua. So then, the storie of Saint George, and the opinion of his being Martyr, having beeene entertained by all sorts of men, in all the ages of the Church, and all the quarters of the world: we may main-taine according to the rule of *Erinensis*, that therefore it is to be counted true, without more disputing. The one affirmed by Doctor *Reynolds*, *Georgius, quem Orientalis & Occidentalis ecclesia pro martyre colit*; and in another place, *universalem ecclesiam, hoc est, Orientalem & Occidentalem, Georgium pro Martyre coluisse*: out of which one so granted, we will without demanding leave, conclude the other.

De Idol Rom.
l. 1. c. 5. sect. 22.

CHAP.

C H A P. VII.

(1) Saint George how hee became to bee accounted the chiefe Saint of Souldiers. (2) Saint George when first esteemed a chiefe Patron of Christianity. (3) The expedition of the Westerne Princes to the Holy Land: (4) The story of the succours brought unto their Army by Saint George. (5) Two other apparitions of that Saint to the Christian armes. (6) The Probability of the former miracle, disputed. (7) An essay of the famous battaile of Antiochia, by way of Poeme. (8) Saint George, the most generally received Saint in the Church Christian. (9) And of great fame among the Turkes.

(1)



Itherto have wee spoken of Saint George, according as hee is esteemed, and honoured as a Saint, in the generall opinion of the Christian world: and of the publicke honors done unto him, in the Church of God, the ground and pillar of truth, as the Apostle calls it. Our method now doth leade us on, to marshall in those honours, which have beene also done unto him, by the Kings and Princes of the Earth: that so unto the testimony and suffrage of the Church, wee may adde also the full authority and power of the civill Magistrate. But since the honours done by them unto Saint George, consider him, some of them as a Saint in generall; some as a principall Patron of the affaires of Christendome, and others, as the Tutelary Saint or Guardian of military men: we must in briefe declare the reason, why he was made the Tutelary Saint of Souldiers, and at what time hee first began to bee

accounted, so principall a Patron of Christianity, before we can descend unto particulars. And first, if wee demand how our Saint *George* became to bee accounted the chiefe Saint of Souldiers: wee answer, that hee was himselfe a Souldier of chiefe ranke and quality, and therefore, in the superstitious times before us, conceived to be most worthy to countenance that calling. For which caute also, it pleased the Church of *Rome*, who then did what she listed; to fyne with him in commission, although perhaps not with equall power, *S. Maurice*, and *S. Sebastian*: which *Maurice* and *Sebastian* also were both Souldiers of the same time with our Saint *George*, and both of eminent place in their severall armies: *Mauricium* being one of the chieftaines of the *Theban Legion*, slaughtered by *Maximinianus*, in his expedition towards *Brittaine*; *Sebastian* a Commander of

Rom. Mar. Sept.
22. & *Jan. 20*

Annot. in Rom.
Mar. 23. Apr.

[*Princeps prima cohortis*] under *Diocletian*. So witnesseth *Baronius* out of the *Roman Ceremoniall de Divinis Officiis*; *Romanam ipsam Ecclesiam ad expugnandos fides hostes, hos precipue Martyres invocare consueuisse, Mauricium, Sebastianum, & Georgium*. That which *Baronius* meanes, I take it, is the antient ceremony, used at the dubbing of a Knight, *ad armandum Ecclesie defensorem, vel alium militem*, in the Church of *Rome*, according to the forme prescribed in the *Ordo Romanus*, extant in the *S. Tome of the Bibliotheca Parvum*, Printed ad *Colen*. p. 481. writ, as it is conjectured in the 8. Centurie. Where amongst many other prayers, there occures this that followeth, immediatly upon the buckling on of the sheild. viz. *Domine Deus qui conteris bella, et adjutor et protector omnium in sperantium, respice propitius invocationem nostram, et per merita Sanctorum tuorum Martyrum et Milites, Mauricium, Sebastiani, Georgii, presta hunc viro exercituum de hostibus, et salva cum tuo gratitudo munere, &c.* The whole forme extant in that *Ordo Romanus*, which *Baronius* mentions: where we may see, that these three Martyrs, are invocated to this purpose, not because *Martyrs* alone, but because *Milites*. This as it was the reason why they were first selected, to take upon them the defence of military men: so it occasioned that Saint *George*, being chiefe upon the

the Earth, in birth, and honours, was also generally reckoned by the men of Warre, to be of greater power, than either of the other; and thereupon more generally prayed unto. Nay it appears in an old French Ceremoniall, cited by Master Selden (for I am willing to acknowledge by whom I profit,) that the order of Knight-hood, was both demanded and given antiently in that Kingdome, in the name of God and Saint George only: no other ceremony being used, but that the party to bee dubbed, being strooke thrice upon the shoulder with a naked sword, For saith the forme, when an Esquire of good both merit and estate, desireth to be made a Knight, hee ought first to acquaint his Generall, or any other valiant Knight with his intent. And then it followeth. *Alors doit venir devant luy, [the Knight or Generall] et demander, Seigneur, au nom de Dieu & de Saint George, donnez moy l'Ordre: et le dict de Chevalier ou [chef de Guerre, doit tirer l'Espee nue vers le dict demandeur, et doit dire en frappant trois fois sur iceluy, Je te fais Chevalier, au nom de Dieu & de Monseigneur Saint George, pour la Foy et la Justice loyalmēt garder, et l'Eglise, Femmes-veſnes, et Orphelins defendre.* Hence, is it, and upon such grounds as these that the Poet Mantuan calls him the *Mars* of Christians: *Mars*, being at the first some notable man of warre himselfe, and afterwards the God of Souldiers, in the opinion of the Gentiles; as was Saint George the Tutararie Saint of Souldiers, in the opinion also of some Christians.

*Ut Martem Latii, sic nos, te Divo Georgi,
Nunc columus.*

As Rome did *Mars*; so wee
Saint George, doe honour thee.

Rom. Mar. Sept;
21. & Jan. 20

And in another place,

*Inclite Bellorum rector, quem nostra Inuentus
Pro Maverte celit.*

Thou famous President of Wars,
Whom we adore instead of Mars.

(2) Nor was *S. George* onely reckoned as a chiefe Saint of Souldiers; but after, and before, the English tooke him to themselves, esteemeed a principall patron of the affaires of Christendome. For, as before I noted, the Christians used to call upon him (being so lessoned by their superstitious teachers) as an advocate of victory: and did implore his helpe, *Ad expugnandos fides hostes*, in all their Warres against the enemies of our Religion; as they did also pray unto *S. Maurice*, and *S. Sebastian*, though not so generally. Hence is it that *S. Marke*, *S. James*, *S. Davis*, *S. Andrew*, and the rest, being once chosen the Protectors of particular States and Countries, were never importuned to take upon them the tuition and defence of any others. It may bee, they were fastned unto those imployments, as once the Tyrians chained the statua of *Hercules*, their especiall Guardian, to their Altars: for feare he might be wonne to take part against them, and give succour to their enemies. But of *Saint George*, we finde not any such sufficient bond, by which he is obliged either unto particular places, or designes: as one whom they thought good to leave at large, that so hee might the better succour the afflicted parts of Christendome. For which cause, howsoever in the latter dayes hee was conceived, to bee a speciall saviour of the English: yet have the Georgians and the Genoese, & as I take it the Greeke Emperours alwaies esteemeed him as their Patron; and by the Russian and German Emperours, he hath beene made Protectour also of their Souldiers, and their Military orders, of which more hereafter. How, and

on what occasion, he came to have the generall Patronage of Christianity conferred upon him, at the least as I conceive it, I am next to shew: first making roome for that which followes, by a short, but necessarie digression.

(3) After the yeete 600. the affaires of Christendome began in all places to decline: the Westerne parts beginning to be over-spread by superstition; the Easterne made a prey unto the Saracens, who in their Conquests laboured what they could to advance the sect of *Mahomet*. By this meanes, as they enlarged their Empire; so did they also propagate the infinite impieties of that Impostour: whose Irreligion had the fortune, not onely to be entertained by thole poore wretches, whom the Saracens had conquered: but also to inveigle them, by whom they were subdued. For when the Turkes, under the conduct of *Tangrolipix*, had made themselves masters of the Persian Empire; then in possession of the Saracens: they tooke upon them presently the Law of that seducer; as if Mahometanisme had beene annexed inseparably unto the Diademe. Proud of this victory, and little able to conteine their active spirits in an obedient Peace at home; they were employed in severall Armies, and to severall purposes: one of them, under *Cawlu-Moses*, who turned his forces on the Christian Empire; the other under *Ducat* and *Melech*, two kinsmen of the Persian Sultan, who bent their strength against the Saracens of *Syria*, and *Damascus*. In this designe, the issue prooved so answerable to their hopes, that quickly they became possessed of almost all *Armenia*, *Media*, and the *Lesser Asia*, inhabited in most parts of them then by Christians: as of all *Syria*, the *Holy Land*, and therein of *Hierusalem*. So that in all the East, the Gospell of our Saviour was either utterly extinguished; or his name celebrated onely in obscure and private places: Religion being in this state, the Christian Princes of the West, most of them then in peace and amity with one another, jointly and joyfully resolve upon the freeing of the miserable East, from thralldome. Perswaded ther-

unto, piously, by a Reverent Hermit, whose name was Peter, who had beene witness of those miseries which the Christians there endured: and cunningly by *Urban*, of that name the second, Pope of *Rome*; who by employing such and so many Princes in those remote Countries, fore-saw a way to bring the Roman Prelates to their so-much-expedited greatness. The Princes of most note which put themselves into the action, were *Robert* Duke of Normandy, brother to *William Rufus* King of England; *Hugh* brother to the King of France; *Godfré of Bouillon* Duke of Lorraine, with his two brethren *Baldwin*, and *Eustace*; *Tancred*, and *Beomond*, two noble Normans of the Kingdome of Naples: and he which for his spirit and magnanimity, might have been reckoned with the first; *Ademar* Bishop of *La Puy en Velay*, a little territory neere unto Auvergne in France, the Popes Legate. The Army which attended them, amounted to no leile than 300000, fighting men, the time of this their expedition, *Anno 1096*, or thereabouts: their fortune so successfull, that they expelled the Turks out of all *Asia the Less*; compelling them into the Easternē parts of their dominions. Having no enemy at their backs, they passed the streights of *Taurus*: and entring into *Syria* which they quickly mastered; they fated them downe at last, before the famous City of *Antiochia*. A place of chiefe importance for the assurance of their new conquest; and therefore very much desired.

(4) This famous City after a long and painfull siege, was at last rendred to them: and the defence thereof, together with a large and spacious territory, committed to Prince *Boemund*. But as they rested here, for the refreshing of their troopes, exreamely weakned in that tedious and longing Leaguer; they were themselves besieged by an huge multitude of enemies: who though they came too late to raise the siege; were yet perswaded, that they came time enough to redeeme the Towne. This seige they kept so streight, that they within, not looking to be so invested; became in short space utterly disheartned: their store of corne, consumed,

med, their horses dying every day for want of fodder; themselves continually diminished, and forespent, by want and sicknesse. No other meanes of safety left, they are resolved to put it all upon the fortune of a Battaille: which Battaille had they lost, there had beene then an end of all their undertakings. But out they must; a few weake men, against a multitude of able Souldiers, well horsed, and full of lusty spirits. Suppose the battailes joyned, and we will tell the rest out of *Robertus Monachus* a Benedictine of the Monastery of *Rhemes*, who flourished in the yere 1120. and wrote the story of this warre. *Dum sic certatur* (faith hee) & *tam longi certaminis prolixitas nostros fatigabat, nec numerus hostium videretur decrescere, Albatorum milium innumerabilis exercitus visus est de montibus descendere, quorum Signifer et Duces esse dicuntur, Georgius, Mauritius, Demetrius: quos ut primum vidit Podiensis Episcopus, exclamavit magna voce, dicens, O milites ecce vobis. venit axilium, quod promisi Deus, &c. Our Souldiers being wearied, with the long continuance of the Battaille; and seeing that the number of enemies decreased not, began to faint: when suddainly an infinite number of Heavenly Souldiers, all in white descended from the Mountaines; the Standard-bearer and leaders of them, being Saint George, Saint Maurice, and Saint Demetrius. Which when the Bishop of *La Puy*, (and not of *Podie* as it is commonly translated) first beheld; hee cryed aloud unto histroopes, These are (faith hee) the succours which in the name of God, I promised to you. The issue of the miracle was this, that presently the enemies did turne their backs, and lost the field: there being slaine upon the place, and in the chase, 100000. horse, besides foot innumerable; and in their trenches, such infinite store of victuals and munition found, that served not onely to refresh the wearied Christians, but to confound the enemy. This memorable Field, is generally reported to be fought, upon Saint Peters eve, Anno 1098.*

*De Chr. princip.
bello &c. l. 7*

(5) This, if we were assured of it, were of it selfe enough for euer to entitle our Saint George (but in a second place) unto the generall patronage of Christianitie: and what may be conceived hereof, we shall see hereafter. In the meane time, I will relate some other pasages of the same nature, which I have met with in my Authors. One in *Jacobus de Voragine*, by him borrowed out of the *Chronicles of Antiochia*, and is this that followeth. *Legitur in historia Antiochenae, quod cum Christiani pergerent ad obsidendum Hierusalem, quidam Inveniens speciosissimum apparitus sacerdos eiusdem, qui S. Georgium ducem Christi se esse dicens, invenit ut eis reliquias secum in Hierusalem deportarent, & ipse cum iis esset. Cum autem Hierusalem obsidissent, & Saracenis resistibus per scalas ascendere non auderent, B: Georgius armis albis induitus, & crucis rubra insignitus apparuit, innuens ut post se secari ascenderent & civitatem obtinerent. Qui ex hoc animatis, civitatem ceperunt et Saracenos occidere.* We reade (saith he) in the *Chronicles of Antioch*, that as the christian army marched unto *Hierusalem*, a beautifull young man appeared unto a certaine Priest, saying that he was *George*, one of the Captaines of *Christ Iesu*; and telling him withall, that if they tooke along his Reliques with them, they should not doubt of his assistance. After, when now they had besieged the Towne, and that none of them durst attempt to scale the wals, Saint *George* armed all in white, and a red crosse upon his breast, appeared unto them bidding them lay aside all feare, and follow him; which doing, they possest the towne, and put the foe unto the sword. So he, and we may so farre trust him, that hee invented not this storie, but onely tooke it as he found it in the *Chronicles of Antiochia*: which, of what credit and authoritie they were, I am not able to determine. There is a third apparition of this Saint to the Christian armies, mentioned in an Appendix unto *Raderivius*, in a description of the Emperour *Frederikes* expedition into the East. Where wee are told, that as they were at *Fusimism*, not far from *Laodicea*, this memorable accident did befall them. *S. Georgius eodem die, sicut*

*Apud Baron. in
Anno 1190. n. 9.*

et prius, quasdam acies nostras a Ludovico de Helfstein, visus est praecedere, impendens auxilium exercitus nostro. Saint George, (saith he) was seene that day, as he had done the like before, to march before those troupes which were conducted by Lewis of Helfstein, reaching out succours to our armes. He proves this passage, first by the testimony of Helfstein himselfe, who both before the Emperour, and all the armie, solemnly did avow it, *sub iure iurando et religione peregrinationis*; and tooke it both upon his oath, and merit of his pilgrimage. Secondly, by the confession of the Turkes themselves, who affirmed unto them, *se quasdam acies vidisse candidis amictus vestibus, et equis albis*; that they then saw some forces on the Christian side, all clad in white, and mounted upon horses of the same colour. Both these, as they in time came after Mouke Robertus, so they may seeme, in case the stories bee not true, to derive them from him; or to be deceived together, by the relations of such soldiers, who had told it to them: and therefore whatsoever may be said, for or against the historie in *Robertus*, serves for them also. Adde yet a fourth, but first in time, related by a namelesse Author, who lived about the yeer 1106. & writ the actions of the French *Gesta Francorum*, in the holy land. Which is, that at the first battaile fought betwixt *Solyman* the Turke, and the Christian Princes, Saint George accompanied with *Demetrius*, did for three dayes together, chase the Turkes, and utterly destroy them. *Relatum est postea a quibusdam quia duos equitum in albis vestitis, super equos albos sedentes, Turcos per triduum persequerentur, dicentes unum suisse Georgium, alterum vero Demetrium, martyres gloriofos.*

(6) Now as for that which is related to us, by *Robertus*, or *Rupertus*, as some call him; and for his storie of the succours, brought unto the Christian armie by Saint George, it may be argued on both sides, and pleaded thus. First, on the negative, that *William of Tyre*, a learned man, and a good Historian, who lived about the yeere 1180. and wrote at large the story of the holy warres: in the description of this battaile, tells us no such matter. Only we finde, that at the joyning

joyning of the armies, it pleased the Lord to rain a sweet and gracious dew upon the Christians: by which, their horses and themselves were very much refreshed. Next in the maintenance thereof, it may be urged and pressed as possible, yea and as probable also, by divers arguments. As first, that *Tyrius* in his silence, is not to be alledged against anthers *affirmatis*; and that, though silent in the present, hee doth in other places make good mention of that miraculous assistance, which God sometimes vouchsafed the Christians in this warre. Particularly, that when they lay before the Towne of *Antioch*, and sent some troupes abroad for forrage; 700. of them put an huge multitude of the enemies unto the sword, their handfull seeming to the foe, to be a large and gallant army. *Fallunt est divinitus* (saith he) *ut nos tri qui vix essent septuaginta, infinita milia viderentur.* He tells us also, that Prince *Godfrey* and the rest, erected *Lydda*, famous for Saint *Georges* Tombe, unto the dignity of an Episcopall See: *Primitias laborum suorum, cum omni devotione, egregio martyri dedicantes;* so consecrating with all due devotion, the first fruits of their labours, to that glorious Martyr. Which pious act of theirs, might have perhaps some reference to that assistance, which before hee brought them: as also might their calling of the Tower of the two *Sisters*, in the Cittie of *Antiochia*, by the name of Saint *Georges* Tower, mentioned in the Turkish History. *William of Malmesbury*, who lived about the same time with *Ro. Monachus*; And I perswade my selfe had never seene this Story of the holy Warres, but learnt it rather from some who had commanded in that seruice: relateth also the same passage. For speaking of that slaughter, which beyond hope the Christian Army made of those that fought against them; he goes thus forwards. *Per suadebantque sibi videre antiquos martyres, qui olim milites fuisse, quisque mortis preio parasset vise premia; Georgium dico & Demetrium* (this *Demetrius* was *Proconsul* under *Maximinian*, by whom at last he was made a Martyr) *vexillis levatis a partibus montanis accurrere: Iacula, in hostes; in se, auxilium vibrantes.* "They verily beleued (saith he) that they beheld those ancient

Die gest. Engl.
Reg. 1.4.

"ancient Martyrs, which had once beeene Souldiers, and
"were now possessed of glory, *George* viz. and *Demetrius*,
"to hasten from the Mountaines with displayed ensignes:
"casting their darts against the enemy, and succouring the
"Christians. Nor doth hee onely tell the storie, but doth
justify the truth of it; and prove the possibillitie, *Nec diffiden-
dum est affuisse martyres Christianis, sicut quondam angelos
Macchabaeis, similis duxit a causa pugnansibus.* For why (faith
"he) might not God send his Saints to afflict the Christians,
"as once hee sent his Angell to afflict the *Macabees* ;
"both fighting in the same quartell? Doubtlesse the arme
of God is never shortened, nor is his love unto the
Christians, and his care of them, leesse than it was to them
of Iewrie. That God which by an Angell destroyed that
infinite Host of 100085. men, which beliedged *Hierusalem* ;
and by a noyse of Horre and Chariots in the Ayre, did
raile another : might not he also doe as much in the de-
fence of those, who fought against the enemies of their
Redeemer? This might I say bee urged, to prove the
probabilitie of that storie related in *Robertus*; if any would
assume unto himselfe the office of a Proctour in it, which
I will not. Let it suffice, that on this ground, the Christian
world being in those times throughly possessed with the
truth of it, *Saint George* became to be accounted a chiefe
Patron of the affaires of Christendome: which was the mat-
ter to be shewed.

(7) If any shall conceive these stories of the apparitions
of *Saint George*, rather to bee Poeticall than *Historicall*,
I will not much contend with him. What may be thought
touching the apparition of the Saints departed, we shall see
hereafter. But for the present, though I determine not,
that it is simply Poeticall; yet certainly I dare resolve it
to be such, as may bee made the ground of an excellent
Poeme: if any darling of the Muses would vouchsafe
to undertake it; *Cui mens divinior atque os magna locu-
tum sum. For my part, rather to leade the way to others;*
than out of any hope to prove happy in this kinde my
selfe;

selfe, I will make bold to venture on it, by way of tryall, and essay: *Tanquam si placet hic impetus*, as hee in *Petronius*.

The battailes ready were to ioyne, when loe
 Lord Godfrey eager to assaile the foe,
 "Cheeres up his men: My valiant host, said he,
 "Which have thus long beeene wed to victory;
 "Be not this day divorce'd. Maintaine your right
 "Got in so faire a lorde, by this dayes fight.
 "A day which if we win, we may secur'd
 "From further Rivals, rest our selves assur'd.
 "Nor shall the haughty Persian ever dare
 "To court her favours, or hereafter care
 "How to disturbe us more: instructe right
 "That we prevaile, as often as we fight.
 "These forces overthowne, and what are they
 "Poore heartlesse men, borne onely to obey;
 "Mustred in haste, never before in field,
 "And brought of purpose, not to fight, but yeeld:
 "These overthowne, the way will open be,
 "As well for us to win, as them to flee.
 "Nothing to stop our march, till we set downe
 "With all our troupes, before the Holy TOWNE:
 "And then, how poor their forts, how weak their powrs,
 "To hinder, that the conquest be not ours.
 "Hierusalem, the beauty of the East,
 "More then all earthly habitations, blest,
 "In thy dread Lord: how happy shall we bee
 "When in thy glorious freedome we shall see,
 "Where our Redeemer preach'd, and where he died;
 "Where last he supt, and where his cause was tried.

"Or

“ Or see the Garden where he was betray’d;
“ Or view the place in which the Lord was laid.
“ Where we may see the Tropheies of our God;
“ And kiss the sacred pavements where he trod.
“ Thrice happy soules are we, whom he hath chose
“ To free those honour’d places from his foes:
“ From them, which with unhallow’d hands have made
“ A gaine of Godlineſſe; his tomb, a trade:
“ And eyther force the pious ſoule away,
“ Or ſell him his devotions, make him pay.
“ This is the cauſe, Chrifts cauſe; for which from firre
“ We tooke the Crosse, and undertooke the warre.
“ He leads us on, and he desires no more
“ But we would doe as we have done before:
“ That we would conquer ſtill; which never yet
“ Knew what it was to flie, or to ſubmit,
“ Advance then, be as forward to ſubdue
“ His foes, for him; as he to die for you.
This ſaid, the holy army kneeling downe,
With hands rear’d up; beſought the Lord to crowne
The action with ſuccesse, to ſhew his might
In them, whose greateſt strength was will to fight.
When ſtraight a precious dew falls from above,
A timely ſigne of Gods regardfull love;
Upon the Hoſt: which ready was before
To faint for drought, and now had moſture ſtore.
“ Refresht with this, they cry amaine; why thus
“ Doe we permit thoſe dogs to barke at us?
“ Why ſtand we ſtill? Why make we not our way
“ Upon the bellies of our foes, ſay they?
And ſaying ſo, as if anew inspired
With heavenly vigour, never to be tyred

In length of fight, upon their foes they ran :

Each man an armie, in himselfe. Begun

Is now the deadly mixture: brest to brest,

The armies meet; and crest oppos'd to crest:

As when two Rammes encounter on the Downes,

Both fierce, and iealous both; their horned crownes

They rudely mingle, and full fraught with ire,

Each strives to make the other to retire :

So they, thus met, and iustling face to face,

Each seekes to force the other from his place.

Ob who can tell the horrour of that day;

The grones, the deaths, the flightes, the disaray

Of either part: each in their turnes, opprest;

Both reinforc'd, when they expected least.

The Christians angry, that they now should finde

Resistance; which did elsewhere, like the winde,

Sweepe all before them: stomack'd it the more,

And prest upon them harder then before.

See how Duke Robert, with his English bands,

Even in the front of his Battallion stands :

Grapping a Sword well tryed in many a iarre,

And layes about him like the God of warre.

More deaths he gives than stroakes; and yet his blowes

Fall thicke, like stormes of haile upon his foes.

How happy had he beene, if fighting thus,

He had there dyed; and not return'd to us.

See yonder, where Lord Godfrey roaves about

In plates of seaven-fold steele, well arm'd throughout.

The soule of all the Campe; dispersing aide

To all whose hearts were faint, or thoughts dismaid.

What should I speake of noble Tancreds deeds;

Of Eustace, Baldwin: or who both exceeds,

Of warlike Bohemund; well knowne in field,
And skil'd in all things, but to flic, and yeeld.
Or what of Ademare, whose onely words
(His words were prayers) did more, when they with swords
These raging thus, and every where the Plaine
Cover'd with bloud, and heapes of Pagans slaine :
Behold a fresh supply of Turkes, unseene,
Untouch't as yet; come fiercely rushing in.
And as a Reaper in a field well growne,
Deth with his booke; so they with swords, cut downe
All those which durst withstand: and so restore
The fury of the day, even spent before.
By this, the Christians weary waxt, and gan
Full of despaire to breake their ranks: each man
Shifting to save himselfe; not thinking so
To make the whole a prey unto the foe.
Nor could their noble Leaders make them stay
The hazard of the Warre.
Which spied, the Pagans made a hideous sound;
" And cried, downe with the, down unto the ground.
" The day is ours: let us pursue the chase,
" And spare no more the noble, than the base.
There is a place, but farre above the skie,
A place beyond all place; which mortall eye
Never yet saw. A City all of gold,
The walles of stones most pretious to behold.
The gates of pearle, each gate an entire masse:
The streets of Chrystall, and transparant glasse.
Where neither Sunne nor Moone doth shine: yet light
Perpetwall there, a day without a night.
Which, durst I be so bold, I might well call
The Court of God, the King of Heavens White-Hall.

There doth the Judge of all the world, posseſſe
 His glorious throne in endleſſe happineſſe.
 His Saints and Angels, all, with one accord
 Chaunting the praises of the living Lord.
 Which, with eternall peace and comforts bleſſt,
 Know but one ioy; yet are of all posſeſſ'd.
 And ſtanding all before his preſence, bee
 Equall in grace, though differing in degree.
 Here, all his Court about him, leaning on
 His dreadfull Scepter, in an higher throne
 Than all the reſt: darkneſs his ſecret place,
 And watry Cloudes hiding his glorious face;
 He ſpake unto them thus. And as he ſpake,
 He made th' earth tremble, & the mountaines quake:
 His noſthrills smoakt; and thundring in his ire,
 Came from his mouth, baileſtones and coales of fire.
 " See how (quoth he) the faithleſſe folke begin
 " To advance their heads, as if they meant to win
 " The day, in ſight of heaven: and would not know
 " That we, above, diſpoſe of things below.
 " But ſooner shall the Sunne forgoe his light,
 " And burie all the world in endleſſe night:
 " Sooner the beauties of the earth ſhall wither,
 " And Parchment-like the ſpheres rowld up together:
 " Than I will faile my people, or permit
 " Their foes to ſpoyle them, till they me forget:
 " Till they forget that God, who loves them beſt,
 " And wallow in thofe fannies, I ſo deteſt.
 " This I have ſaid, and if I ſay the word,
 " It is for ever ſaid: I am the Lord.
 " Goe then, prepare your ſelves, all you that were
 " Souldiers beneath, and now are ſainted here:

" Goe succour your allies; that they may say
" You can as well fight when they need, as pray.
" My word, you know, would bring them all to ground:
" Or by mine Angels, I could soone confound
" Them, and their pride at once; were they farre more
" Than starres in heaven, or sands upon the shore.
" But this my pleasure is, this my decree:
" Yours be the service, mine the honour bee.

This said, the heavenly armes low inclin'd
At their Creators feet: and those assign'd
To this imployment, swiftly post'd thence.
" The Saints chiefe vertue is obedience.
Behind they quickly left the Crystalline;
And the eight Sphere, where the fix'd starres doe shine:
The severall orbes, in which the Planets move;
And in unequall courses, equall prove.
The Heavens thus past, and spreading all abroad,
Upon the wings of the swite windes they rode:
And gliding through the yeelding ayre, did light
Upon a Mountaine neere unto the fight.
There they dispos'd their ranks. Mauritius lead
The Theban Legion, all at once made dead;
Of which, himselfe the chiefe: Demetrius, those
Who to great office and preferment rose.
The rest, of common quality, by lot
Fell to Sebastian, who refus'd them not.
But yet the Chiefe, with supreame power posses'd,
Was wanting; he that should command the rest:
Till by the common suffrage of them all,
They chose Saine George to be their Generall:
Saint George in feates of warre exactly tried,
Who liv'd a Sonldier, and a Mar syr died.

A blessed Saint, that lost, and suffered more;
 I han almost all the rest that went before.
 Things ordered thus, the Heavenly Souldiers flie,
 Swifter than thoughts upon the Enemie.
 And brandishing their flaming swords, make way
 For the damn'd soules, to leave their walles of clay.
 So fast they fell, that wearied Charon roor'd
 For helpe, to waft them o're the Stygian foord.
 And Pluto fear'd, their numbers were so great,
 They came to dispossesse him of his seate.
 In which distrust he rung the Larum-bell;
 Never before afraid to lose his Hell.
 Amaz'd the Persians stood, to see their men
 Fall downe in heapes, there where no eye could ken
 An enemy at hand: for well they knew
 The Christians either fled, or backwards drew.
 As Niobe, a fruitfull mother late,
 When she beheld her sonnes untimely fate; (twang,
 And viewed their wounds, and heard the bow strings
 Yet could not see from whence the mischiefe came:
 Stiffe with amazement, stood astonisht; and
 Dost, still a marble, in that posture stand:
 So they confounded stood; except, that none
 So happy was, as to be made a stone.
 Their rankes are broke, their Chieftaines slauthred
 But how, or by what hand, they could not see. (bee;
 Meane while th' Almighty from above the skye,
 Upon the Earth bent downe his gracious eye:
 And saw his sacred troopes, now ready bent
 To execute their Soveraigne Lords intent.
 , , Which scene, he Michael call'd. Michael, said hee
 , , Thou know' st how I committed unto thee

, , The

„ The safety of my flocke ; next under him,
 „ Who with his precious blood did it redeeme.
 „ How I elected thee, this stile to have,
 „ The Angell Guardian of the Church : and gave
 „ Thee, power above the rest, my Lambs to keepe,
 „ And cast the Dragon downe into the deepe.
 „ Goe thou unto the Christian host ; take thence
 „ That cloud of flesh, with which their mortall fense
 „ Is darkened and obscur'd ; that so they may
 „ Behold the glorious wonders of this day :
 „ And for a space, the light of Heaven sustaine ;
 „ And see my Saints, and view my armies, plaine :
 At his Creatours feet, with reverence due
 The Angell bowed : and swift as lightning flew
 To doe the busynesse by his Lord assign'd ;
 Spreading his golden feathers to the wind.
 Approaching neare the host, he straight fulfill'd.
 His Makers pleasure : as the Lord had will'd,
 He did away the clouds which dimm'd their sight,
 And let them see the heavenly armies fight
 In their defence : and his dispatch so done,
 He fix'd his wings, and stood a looker on.
 By this, the almost vanquish'd Christians heard
 A tumult in the adverse host : yet fear'd
 To turne againe, or learne what it might meane,
 Vntill the dreadfull noise grew more extreme.
 At last they made a stand, and fac'd about,
 And saw the Pagan army all in rout :
 Their troopes dispers'd, their coleurs fall to ground,
 And with dead bulks the fields all cover'd round.
 And first they thought some former strife renew'd
 Had made their hands with their owne blood embrew'd :

Or that they saw the Christian troopes recoyle,
 And thought them lost, and quarell'd for the spoyle :
 Thus they, for how could mortall man suppose,
 That God had arm'd his Saints, against his foes !
 When suddenly, their fancies thus perplex'd ;
 Appearas a Comment which explain'd the Text :
 Their eyes, but how they knew not, opened were ;
 Their sight before obscur'd, was now grown cleere :
 So cleere and piercing, that they durst abide
 To brave the Sunne in his full heighth of pride ;
 And saw, at noone, the starres where fixt they be,
 As if their eyes had brighter beames, than he.
 Lifting their pions heads up to the skie,
 As men amaz'd to see the orbes so nie ;
 They straight espied, what least they thought to finde,
 The glorious Angell hovering in the windie.
 And not farre off, the Saints, those blessed sprights,
 (Ah how could sinfull man deserve such sights !)
 Raging with bloodied swords, in their defence ;
 All arm'd in white, the robe of innocence.
 As the Disciples full of care and dread ;
 In their Lords death, themselves as good as dead ;
 When they beheld him entred in the place,
 Where they all stood ; and viewed his sacred face,
 And heard his voyce, (never was voyce so sweet)
 Warbling this note, Behold my hands and feet ;
 Belieev'd not yet, their joyes were so extreme,
 But thought it was a vision, or a dreame :
 So stood the Christian troopes ; and did not know,
 Whether the things they saw, were true, or no.
 At last, thus Ademare. Behold (he said)
 The host of Heaven assembled in our aid ;

„ Legions of Saints, by their Creatours will
„ Sent downe to helpe us from his Holy Hill :
„ Avenging us upon our foes, this day ;
„ As once the starres fought against Sisera.
„ See how Saint George, the Captaine of the rest,
„ Never in such a charge before, so blest ;
„ See how he leades them on : how in one hand
„ With wondrous strength he shakes his flaming brand ;
„ And in the other, valiantly doth wield,
„ The colours of the Saints ; a silver Feild
„ Charg'd with a bloody Crosse ; and this the Word,
„ The deare remembrance of our dying Lord.
„ See how the Heavenly Legions following close
„ Upon their Leader, execute their foes :
„ What slaughter they have made upon the Plaine,
„ How many millions of the foes are slaine :
„ But see, blest Souldiers see, the Saints have wonne
„ A glorious day ; and backe to Heaven are gone.
They lookt, and saw all true as he had sed,
The Saints departed, and the Pagans fled ;
And would have pleyd the chace, but Adenaare,
Told them the time was fitter farre for prayer.
So downe upon the ground themselves they flung,
And made a Temple, of the field ; and sung
Te deum to their God, upon the place :
Sing Souldiers, sing ; sing Souldiers, sing a pace.
For since the Angels caroll'd, credit mee ;
Never had men more cause to sing, than yee.

(8) But to proceed, these the miraculous apparitions of Saint *Georg* to the Christian Armies, being then generally beleaved; as certainly there is small reason why the reporters, any of them, should be suspected to invent them: exceedingly advanced the reputation of the Saint, in these later times, among the people. Which being so, and that he antiently had his proper time and place of commemoration, and still continueth them, both in the East, and Western Churches: and that they both have beeene exceeding carefull of him, in all those waies and meanes, whereby the memory of the Martyrs hath beeene preserved; we may affirme with confidence, that he was more generally honoured through out all Christendome, then any other Saint, whoever. And sure it were exceeding strange that it should be so: if either hee had never beeene, as *Calvin* thinkes; or were a bloody hereticke, as Doctor *Reynolds* would persuade us. *Baronius* tells us that this Saint is very famous in the Countries of Galatia: more generally *Vicelius*, *Celebritas D. Georgij apud Gracos per quam est & praeceteris extima*; that he is honoured, more then any of the rest, amongst the Greeks. Which words of *George Vicelius*, I have heard made good, by some, who not unprofitably, have tooke the paines to view those Countries. The attributes of ἀρτοξεὺς, μεγαλοπρεπής, διαματρυός, Επιμορφός, Given to him in the publicke monuments and records in the Easterne Churches: were proove enough of this, should men conceale it. Adde hereunto that *Hurax*, one of great power in the Greeke Empire, upon his reconciliation with the Emperour *Contacuzenus*, against whom before hee was suspected to conspire; gave him in token of his future faith and loyalty, Saint *George* his picture: *Imaginem praelaris Mart. Christi, Georgij, fides sue, sinceraque erga Imperatorem voluntatis, pignus quoddam dedit*. But afterwards continuing in his treasons, hee was fought with by the Emperours forces, would and taken prisoner: the emperour bidding that hee should consider with himselfe, ne forte *Georgius Christi Martr. &c.* whether Saint *George*, whom he had called

called to witnesse for him, and in a manner made his suffi-
cy; had not now given him over, to bee foiled and wounded
for his falsehood and disloyalty. The thing related by
the Emperour *Contacuzenus* himselfe, in his booke of His-
tories, first published under the name of *Christodulus*. As for
the Church of *Rome*, there is no question to be made of her
good affection. Her Missals, and her testimony of him in
the Martyrology, expressly say it. Nor need there any more
be added, unlesse perhaps it be worth noting, that *Vergo-
rius* Bishop of *Justinople* in the *Seigneurie of Venice*, was cal-
led in question for his life: *Eo quod in Concilio Trident. Geor-
giij Legendam sibi non per omnia probans ostenderet, as Chemni-
tius* hath it; because he had declaimed against some passages
of the Story of Saint *George*, in the *Trent Councell*. And
for the Chyrches Protestant, wee finde the *Lutheran Do-
ctors* many of them very favourable to the cause; some
also amongst the *Calvinists*, and those no meane ones: and
how we stand affected to him, here in England; wee shall
see hereafter. Compare all this, with that which follow-
eth in the next Chapter, touching the honors done unto
him, publickly and by persons of most eminence, and
tell me, if in the Calendar, there be any Saint, of what name
so ever; in honouring of whom there is so generall an a-
greement of all parties, in all times and ages. And how-
soever some few men of late have quarrelled him; and la-
boured what they could to explode his History: yet even
that opposition doth conduce to his greater glory; just as
the Sunne when it breakes through a Cloud, doth shine
more brightly. Nor doe I doubt, but as Saint *George*,
still keepes his place in the Heaven of glories, maugre the
spleene or stomacke of curious and unquiet men: so hee
will bee againe, as high in our opinion, as in the
times before us, most affected to his memo-
rie.

(9) To goe a little further yet. It will be found upon
good searche that not the Christians onely, have had
Saint *George* in speciall honour: but even the rude and
bar-

barbarous Turkes, seeing how much hee was esteemed, concerive a like opinion of him. *Contacuzenus* once Emperour of *Constantinople*, informes us, that the Mahometans *Contr. Mahom.* doe highly honour him; (*Ος γε πας αυτούς Μωχαμάτην πρεσβύτερον*,
lib. 4. as he hath it) and that they call him *Chester Elias*. *Busbequius* assyres us this, and withall hath told vs, *Monachos Turcicos*, quos *Dervis* vocant, *in signem eo loco habere adem de heroe quod m.*, &c. How that the *Dervices*, which are a kind of Turkish Monkes, have a great Temple dedicated to his honour at *Thake Tibby*, not farre from *Amasia* the chiefe Towne of *Cappadocia*. So in the Turkish Historie, wee reade that they have in *Caire* of *Egypt*, a Temple dedicated to *Saint Barbara*, and another to *Saint George*, which two (saith *Knolles* in the life of *Selimus*) amongst those Nations are of great fame. Nay more, it is related by *Cotovius*, that most of them in their returne from *Mecca*, whither they goe on pilgrimage to their Prophet *Mahomet*, use to call in at *Lydda*; *adire illud* (*Saint Georges* Church there) *devotionis ergo non recusant*, &c. *Et Martyris Sepulchrum venerantur*. (saith my Author.) and going to his Church, make their devotions there, and adore his Sepulcher. The Turks had heard the Christians in the wars of the *Holy Land*, make many a brave relation of that miraculous assistance, which by *Saint George* had beene so often brought unto them; and somewhat they were able to testifie in this kind themselves. That of it selfe sufficient, to breed in them a reverent opinion of our blessed Martyr: which having entertained, and giving him the name of *Chesterle*, or *Chester Elias*, as the *Græcians* expresse it: they ascribed also to him such achievements, some of them, not all, which were reported of *Saint George*. And as it seemes, finding by conference with the Christians of the *Westerne* parts; how that our Martyr was ennobled for the killing of a Dragon, and freeing of a dainty Damosell exposed to slaughter: they also must impute the like unto their *Chesterle* (for so they call him commonly, whether corruptedly or no: for *Chester Elias*, I cannot tell.) This witnesseth *Busbequius* also, who having told us that the *Dervices* affirmed their

their *Chederle* to be our Saint *George*; addes, that they have imputed to him such performances, which we ascribe unto the Saint: and in particular, *Vasti nimorun & horrendi Draconis cadi expositam Virginem servasse*. So high was the esteeme, had of him in the Christian Church; that it prevailed also among Turkes and Infidels.


C H A P.

CHAP. VIII.

- (1) *The honour done by Kings to others; of what reckoning.*
- (2) *Arguments used by the Jewes, in defence of their Temple of Hierusalem.*
- (3) *Of Monasteries dedicated to Saint George.*
- (4) *Saint Georges Canons: a Religious order.*
- (5) *Saint George, by what Kings honoured anciently, as the chiefe Saint of Souulerie.*
- (6) *Of honours done to him in the Greek Empire, and amongst the Muscovites.*
- (7) *The miltearie order of Saint George in Austria.*
- (8) *The German or Dutch Order, called Sanct Georgen Schilts.*
- (9) *Saint Georges banke in Genoa.*
- (10) *And his band in Italie.*
- (11) *The Georgians why so called: and of the honour done by them to our Martyr.*
- (12) *A view of severall places denominated of Saint George.*
- (13) *A recollection of the Arguments before used, in the present busynesse.*

(1)



He ground thus layed. wee now proceed unto those publike honours, which have beene done unto our Martyr, by the Kings and Princes of the earth: of which, some of them, as before I said, reflect upon him, onely as a Saint in generall; some, as the principall Saint or Guardian of the military men; and others, as an especiall Patron of the affaires of Christendeme. With these, we shall upon occasion, intermingle such honours also, as have beene afforded to him, by some few Patriarkes and Prelates, Princes Ecclesiasticall, chiefe Rulers of their severall Churches. Which we shall doe the rather, that so the pious actions of

of the King and ciuil Magistrate, may be abetted by the faire example of the Prelates: & the devout performances of the Prelates, may be defended by the power & countenance of their Soveraigne Princes. A matter questionlesse of chiefe importance to the busines now in hand: the soveraign Prince, as he alone is the original of ciuill honour, & politall nobilitie; so also not a little to be regarded, in his demeanor towards thole above, whom he may honor, though he cannot make them honourable. We take it kindly, when those of lower quality, give us that worship and respect that is due unto us: but if we finde anextraordinary regard at the hands of those to whom the Lord hath made us subject; we then conceive our selves to be upon the very top and pinacle of all worldly happenelle. It was a greater honour unto *Joseph*, that *Pharaoh* tooke a ring from his owne hand, and put it upon *Josephs*, arrayed him in uestures of fine linnen, and put a gold chaine about his necke; than if the whole, united luffages of the common people had decreed, to cry before him, bow the knee. More also did it adde to the esteeme of *Daniel*, that the great Emperour of the East, gaue him the name of *Beltesbassar*, according to the name of one of his e/speciall Gods: Than if that all his Subjectts had studed to adorne him with the most glorious attributes that possibly the wit of man could haue invented. For if according unto *et. A.* *rfstoltes* affirmation, Honour is rather seated in those which give it, then in them that doe receive it; (*Tum dicitur in his* μνησην μαλλον ει, ει τη μνησην ει.) Then certainly by how much greater and more excellent, the party is, who doth respect or honour us; by so much more may we conceive, that we are honoured and respected. For which cause, when *Abasbuerus* proposed this question unto *Haman*, *What shall be done unto the man whom the King delighteth to honour?* That proud and haughty Favourite conceived it rightly, that possibly a greater favour could not be done unto a Subject: and therefore concluded in his owne heart, thus; *To whom should the King delight to doe honour, more shant to my selfe?* so highly raised and setled in his good opinion. A false conclusion, though the premisses were true; I meane the *Maior* or the *Proposition*, as they call it. Popular spirits

Gen. 41. v. 42.

V. 43.

Dan. 4. 8.

Ethic. I. c. 5.

Hist. ch. 6. v. 6.

are carried commonly about with popular reports; and like a flocke of silly sheepe, are prone to take that way, which any better than themselves have laid before them. But Kings have Kingly mingly mindes, and use not to rely upon uncertaine rumours: more likely to deny respects, where they may be challenged, then to conferre them upon those that have not truly merited.

Antiq. Iud. 1.13. 6.7.

(2) How much the honour done by Kings, ought to be vaued; we may perceive in that which is related by *Iosephus*, touching the Temple of Hierusalem. Those of *Samaria*, and some Schismatiques of lewrie with them, had built themselves a Temple on Mount *Garizim*: which Temple they contended, before *Ptolemy Philometer*, King of *Egypt*, to be more ancient and more orthodoxe, then that so celebrated by the Iewes. A question hereupon arising; *Andronicus* a learned man, and religious Iew, tooke on him the defence of the true Temple, as Advocate for those of *Indab*: against *Sabbas* and *Theodosius*, Proctors for the Samaritanes. The day of hearing come, and *Ptolemy* in prelence; *Andronicus* had licence granted by his Adversaries; first, to proceed unto his proofes: themselves not yet resolued, so it appeared, what might bee said in their owne quarrell. He did so, and he proved his cause by three sorts of arguments: first, from the letter of the Law; then from the constant and continuall succession of the high Priests; and lastly, that the Kings of *Asia* had vouchsafed to honour it with many costly presents, and rich offerings. Τέ δέ Σαλλαῖος καὶ Θεοδοτος οὐλαρπούσι τῷ Αυρούρηῳ περιτριώνται τοῦ λόρους ἔργατοι τοῦ ἀποστέλγεων ἐν τῷ νόμῳ, καὶ τῷ εἰδώλῳ τῷ αρχαρέβων, &c. Καὶ ὅπις πάντες ὁ δὲ Αστας βασιλεὺς τοῦ Ιεροῦ ἐντυπωθεὶς αὐτῷ μαρτυρεῖται τούς εὐπεπτούς. So farre the storic. The application of it, this. Wee have already verified the cause of our Saint George, although not from the letter of the Law it selfe; yet from the practise of the Church, which is the fairest Commentarie that was ever made upon that letter: and wee have proued it, from the succession of so many severall Authors, most of them Priests, and other publike

publike Monuments of antiquitie; which since his time, the severall ages of the Church successively haue given us. It now remaineth, that we make mention of those honours which have beene done unto him, by the Princes of the most parts of Christendome: That so there may be nothing wanting, by which Saint George may be restored unto his honour, and his Historie asserted. The issue of the former businesse was this: that those of counsell for the Schismatickes and Samaritans, had nothing to reply; and so the sentence was pronounced in favour of the Iewes. Our method is the same, our evidence as faire, our proofs as pregnant: and therefore wee presume of equall favour, in the judgement. *Namque aquum reor (as Tullie hath it) ut qui Orat pro. M. in eadem causa fuerint, in eadem etiam efficiunt fortuna.* Marcello.

(3) And first, not to say any thing of that which hath beene said already, or shall be said hereafter, touching those Churches, which by severall Kings and Princes have beene erected to his Honour: We will begin with those particulars, of this last ranke of proofes, which come most neare it; and which reflect upon him onely as a Saint. Of this kinde are those many Monasteries and houses of religious persons, which have beene founded partly to his honour, and dedicated by his name. The first of which, that built by *Hildericus, King of Loraine, or Austrasia, Anno 660.* founded *Ad deserta loca monitis Vosagi*, the mountainous parts of the Province of *Alsacia*: and dedicated to the blessed Virgin, the two Apostles, Saint Peter and Saint Paul, and to Saint George. *Fundavit ibi* (saith the learned and judicious Cosmograph. 1.3. *Munster*) *Hildericus Rex Austrasia, Anno 660. monasterium & Abbatiam ordinis S. Benedicti, in honorem gloriose virginis Maria & Apostolorum Petri & Pauli, atque S. Georgij.* Yet notwithstanding, that such and so many blessed spirits were joyned with him in the dedication, it seemeth that the greatest honour of it was conferred upon Saint George: the whole adjoyning country being called *Saint Georges valley.* Lib. 3. p. 589. *Vnde et locus ille atque vallis, vocatus est vallis S. Georgij*, as that Author hath it. We reade also in the same *Munster*, of two other

other Monasteries of that order, entituled by his name, and both in *Germany*; but the time of the foundation not specified: one of them built by the Lord of *Degernow*, the other, by one *William*, the Abbot of some other Convent of the same order. The second Monasterie which we meet with, dedicated unto Saint *George*, is that in *Venice*, erected (as *Hospinian* tells us) by *Tribunus Mevius*, once Duke of that State and Citie, *Anno 975*. In which *Hospinian* also, and the same booke of his, we finde Saint *Georges* Abbey, an house of *Benedicline* Monkes, founded about the yeere 996. by the molt excellent Princesse *Hedinge*, Dutchesse of *Bavaria*, *Anno 1005*. ab *Henrico secundo Steinam translatum*, &c. Which after, in the yeere 1005. was by the Emperour *Henry* of that name the seconf, translated from those unpeopled mountaines where before it was, and settled in *Steinberg*, a Towne of *Suavia*. Another of Saint *Georges* Abbeys we reade of also in the same Author, founded at *Ausbourg*, a principall Citie of those parts of *Germany*, by *Walter*, Bisshop of that Citie, *Anno 1142*. Another of chiefe note erected by *Constantinus Monomachus*, (he began his Empire, *Anno 1043*. at a place called *Mangana*, not farre from *Constantinople*, where he afterwards was buried. *Μοναστήριον τοῦ δικονόμου ὁ βατιλεὺς, καὶ τὸ λεγόμενα Μαγγάνα, εἰπὸν δικαὶον τὸ οὐρανὸν τὸ αὐτοῦ μεταλλεύειν τὸ Γεωργίου*, saith *George Cedrenus*. Looke on *Codinus*, and you shall finde in him that the succeeding Emperours used alwaies on Saint *Georges* festiuall to goe in solemn precession *εἰς τὴν σελαῖαν μόνην τῆς Μαγγάνων*, unto this Monasterie, and this onely. But to retorne to the westerne parts, we finde one more of them at *Bolling*, in the Dukedom of *Bavaria*, a third in *Tours*, founded by *Jeffrey*, Earle of *Anjou*, who lived about the times of the Norman Conquerour. We also reade in the life of *Anno*, Archbishop of *Colen*, anno 1000. or thereabouts, that in the suburbs of that Citie, he built a beautifull Temple to Saint *George* the Martyr, endowed with large revenues for the maintenance of secular Priests, *Unde contractis copijs* (saith the Monke of *Sigeberge*) *S. Georgij Martyris Ecclesiam extra murum construxit, annuis redditibus abundantem; inacta quod exigebat congregatio* *illuc*

De orig. Mon.
l. 1. cap. 25.

Comp. Histor.
p. 630.
De officiis.
Constantin.

ille facta Clericorum. Those of his Church especially, as generally all of *Calen.* doe solemnize Saint *Georges* day (as I am given to understand) with a most stately forme of going in Procession, full of magnificent pompe, and externall reverence. And yet not Europe onely hath beene thus devoted to Saint *Georges* memory: for in the booke entituled *Les estats au Monde*, wee finde a notable and magnificent Monasterie of Saint *George*, on the bankes of *Nile* in *Egypt*, fixe miles from *Memphis*, wherein there were no leise then 200. Monkes, a large Convent, *avec une signalée commodité des passans, qui y estoient receux et trauez courtoizement*, to the great benefit of Pilgrims, which were there courteouly entertained. But now it is, and, as he tells us, hath beene long abandoned: the Monkes about 150. yeeres, and upwards, being all wasted with a plague, and no new Colonie sent to plant it.

(4) Nor did the fruitfull devotion of those times, employ it selfonly in consecrating houses of Religious persons by his name, & to his memory but sometimes the religious folke themselves, were dedicated to his name, and wore his livery. Of this kinde were S. *Georges* Canons, an order of new Regulars, founded at *Venice*: called by the Cardinall in his Chronologie, *Ordo S. Georgij de Alga*; by *Pol. Virgil*, *Script. Eccl. Canonici D. Georgij in Alga*. The founder of them, *Laurentius Iustinianus*, a Venetian by birth, and the first Patriarch of that City: famous a long time, *doctrina, sanctitate, & miraculis*, for learning, sanctiuit, and miracles. Berne in the yecere 1381. and at the first a Canon Regular, as they use to call them, in opposition to those Canons which had forgot their name, and became *S.ular*. *Anno 1426*. made Bishop of *Venice*, and after by Pope *Nicholas the fifth*, created as before I said, the first Patriarch of that Citie, *anno 1450*. in which great dignity he continued five yeceres longer, and then dyed. By *Bellarmino*, the institution of this ^{Id in Chronolog. 1410.} *order*, is reieised *ad annum 1410*. when hee was yet a private man: no leise then sixteeene yeceres before his consecration. *Pol. Virgil* acquaints us with the founder of these new *Regulars*, in which the Cardinall is silent; but tells us, ^{Dr. Bonet, lib. 7, c. 2.} *nothing*.

Plat. no.

Heges. de orig.
Metas. 16. c. 47

nothing of the time ; and addes withall, that their habit is of biew or watchet. *Canonici D. Georgij in Alga* (saith he) *Venetis à Laurentio Iustinianus instituti, carnleo viuntur habitu.* *Eugenius* Pope of *Rome*, of that name the 4. hec which did call the *Florentine Councell* to compole the differences betwixt *Rome* & *Greece*; was as I take it, of the first foundation of this new Order: *Canonici Congregationis S. Geor. in Alga*, as my Author bath it. I say of the foundation of this new new Order, for so it seemes : this order being founded, as before is laid, *Anno 1410*, and he promoted to the Pope-dome, *Anno 1431*. *Hospitians* mentioneth two later broodes, of the same name and order ; of which the one, *Candidus plene est*, is distinguished by their white habit ; the other, *Extra Monasterium atri coloris clamydem assunit*, is apparelled all in blacke. They are obliged to no profession. Their Order, I meane that founded by *Iustinian*, was ratified by *John the 22.* or as *Balans*, by *Gregory the thirteenth*.

(5) In the next place, we are to looke upon the honors done unto our Martyr, as superstitiously conceived to be the Patron of the military men : the fighting Saint, as Master *Pilgrim. l. 3. c. 13* *Eusebas*, though little reverently, calls him : *Reges enim in milita i consilio S. Georgium invocare solitos, &c.* For that the greatest Princes used antiently to call upon Saint George in the day of Battaille ; *Baroniū* labours to make good by two examples : the one of *Cunibert*, a King of Lombardie, the other of *Nicephorus*, an Emperour of *Constantinople*. Whether these instances doe prove sufficiently, the matter to be verified ; we shall best see by looking on them : though I must needs say, that in the first, there is small hope of finding much, to the purpose. *Paulus Diaconus*, who lived about the yeare 774. principall Secretary of State to *Desiderius* King of the Lombards ; reportes it of King *Cunibert*, one of the Kings of that Nation : that in a place, where he had formerly vanquished the *Alabis*, a barbarous people, hee buil'd a Monastery to the honour of Saint George. *In campo Coronate, ubi bellum contra Alabis gessit, in honorem Brati Georgij,*

Hill. Longob. l. 6.
c. 17.

Georgij *Abonasterium construxit*, saith the Author: Where by the way it is to be obserued, That in the late Edition of this Author by *Gruterus*, we reade not *Georgij*, but *Gregorij*; (which also is the error of the new Editions of *Platina*, as before I noted:) but yet he tells us in his Anotations, that the old booke reade it *Georgij*; himselfe, none of S. Georges friends, it seemes, not willing so to have it longer. Which brings into my mind, that memorable saying of old *Timon*: Who being asked by *Aratus*, how he might get the works of *Homer* in the best Edition: returned this answere; that he must make enquiry after the most ancient Copies, and not for those which were last corrected. Τὸν δὲ εἰπεῖν (saith *Diogenes Laertius*,) εἰ τοῖς αὐτοῖς αὐτιζόσις εὐτελεῖστος καὶ μη τοῖς ἕτεροις εὐτελεῖστος. But for a finall prooфе, that *George* not *Gregory* was the Saint, to whom King *Conibert* did erect and ^{In Annal. Anno 703. n. 3} found this Monastery; *Baronius* tells us, that it is generally conceived to be that faire and antient Abbey, *Vetusissimum illud et nobile admodum*, in the Suburbs of *Ferrara*, even unto this day called *Saint Georges*. Which as it is in *Reusner*, *Basil. Genealog.* was repaired, or rather new built afterward by *Almericus* the first Marquise of *Ferrara*: who died about the yeere 949. Whether this passage of this *Longobardian* King, may bee sufficient prooфе for this, that he did call upon *Saint George* in the day of Battaille; is next to be examined. For my part, I beleue it cannot; though the particular circumstance of the place where, might unto one which were contentious so to have it, administer an argument of possibility. My reason is, because this *Conibert* beganne his raigne over the *Lombards*, *Anno 698*. And I perswade my selfe, that in those early dayes, this superstitious invocation of *Saint George*, as a chiefe Advocate of Victory, was not in fashion. Let it suffice, that thought it proove not throughly what *Baronius* did intend: yet, is prooфе sufficient, that *Saint George* was specially honoured among the *Lombards*, as a Saint of more than common note; which is as much a lendeavour to make from it. But for the next that followeth the instance of *Nicephorus*, surnamed *Phocas*, mistaken by the Cardinall for *John Tsemisces*, the prooфе as

I conceive it, is faire and pregnant: delivered thus by *Georgius Cedrenus*, in his *Compendium Historiarum*. This *John Tzernices*, (he began his Empire in the yeere 970) had entred in a warre against the *Rossi*, a *Scythian* or *Sarmasian* people bordering on his Empire: with whom encountering upon Saint Georges day, hee gave them a memorable Overthrow. And then it followeth;

Edit. G. Lat. p.

§ 56.

O si bastet ad omnia tuous τη καρδινω μεγρης Γεωργια (in;)
κατ των αιδινων ευφραξας τοις πατεροις) τη εμετη, &c. Id est.
The Emperour having payed his vowes unto the most
victorious Martyr Saint George, upon whose Festivall he
had disconfitted his enemies; went the next morning
with his Army, unto *Dorostulum*. The Greeke Phrase,
τη οινια δειν, used in the Author; is found often in *Demosthenes*, and other Writers of those more elegant times,
of the Greeke language: with whom it signifieth, *Sacrificare ob partam victoriam*, to sacrifice unto thole Gods after
the victory, whose favour they implored before it. I have
here rendred it, the payment of his Vowes, more proper to
the use and meaning of the word, in the Christian Church:
the meaning of the whole paſſage being this, that hee had
vowed some speciall honour to Saint George, τη καρδινω
μεγρη, as he there calls him, in case hee should obtaine the
victory: which afterwards, according to the tenour of his
vow, he did religiously performe. Theſo much celebrated
Iulius Scaliger, much to this purpose, though rather in the
generall, then upon any one particular occasion: in his
Poemata de Divis, thus poetizeth on our Martyr.

Hac vita magno munere, Dive Georgi
Parvased ex animo, munera Casar obit.
Hostili toties, qui jam mucrone refuto,
Accepto nullo vulnere, victor abiit.
Nullum opus humanum hoc potuit, sed vindice dextra,
Magne tua; nostra bec dextera tanta fuit.

For no lesse blessing then his life; to thee
 Saint George, doth *Cæsar* offer willingly
 These small oblations. Oft did he confound
 His enemies troes; himselfe without a wound.
 Not by the helpe of man, but by the powers;
 Which strengthned and confirm'd these hands of ours.

(6) In our last sort of evidence which is next to follow, we must reflect upon Saint *George*, as a chief patron of the affaires of Christendome; and of particular States and Kingdomes in the Christian world: though even in some of these we may consider him as a cheife patron also of the men of warre. And first, beginning with the East, diverse particulars there are, which easily may perswade us, that Saint *George* was held in more then ordinary honour by the Greeke Emperours; if they esteemed him not the Tute-
 lary Saint and Guardian also of their Empire. The Empe-
 rour, amongst many other solemne paſſages at his corona-
 tion, using to goe into the great hall of his Royall Pallace,
 and taking up his station, εν τῷ πάσῳ ἡ εἰκὼν θεοῦ τῆς μετὰ τὸν θεόν
 Θεοῦ Τεοργίου, neere to the Image of Saint *George*, doth
 scatter diverse sorts of Coyne amongst the people. And
 when his name and titles use to bee solemnly proclaimed,
 which only is upon the Feast of Christ's Nativity, and Bap-
 tisme (which is our Epiphany;) ἵστημεν δε τὸν ταῦτα
 διοικεῖν Νικοπολεῖ τὸν τὸν ταῦτα Τεοργίου θεοῦ εἰκὼν: he celebrates
 it in the Temple of the bleſſed Virgin, ſurnamed *Nicopæa*, or
 the giver of Victory, where is the Image of Saint *George*
 also. Adde hereunto, that whereas in the ſolemniaſation of
 the Feast of Christmaſſe, there are twelve banners, ſix on
 each ſide, borne about the Emperour at the evening ſer-
 vice: the 4. on each ſide (for on each ſide they beare the ſame)
 εἰς τὸν αὐτὸν Τεοργίου εργατὸν, hath on it the full portraiture
 of Saint *George* on horse-backe. I know that ſome deſcen-
 dants of the late Greek Emperours, pretend to bee the ſo-
 veraignes of an order dedicated to him, partly religious
 and

*G. Codinus de
 official. Conf.*

Id. ib.

Cap. 37.

and partly military ; said to bee instituted, first by *Constantine*, revived by *Heraclius*, and since continued in that Empire: of which I cannot finde any sure foundatiō wheron to build. I would not gladly lose so faire a testimony for the assurance of my cause, if it might bee justified, by any antient monument or approved Author: which till I can encounter with, I must leave as doubtfull, if not fabulous. Therefore for this time leaving the Greeke Empire, let us next passe for *Muscovy*: which people, as they received the Christian faith from the Church of Greece, so probably they received that honorable opinion which they carry of Saint George, from them also. For of that State and people, it is reported by Doctor *Giles Fletcher*, in his description of that Country; that for their ensigne they doe use the Image of Saint George, as the Georgians doe: of which her-
 , after: And that if any Souldier valiantly behaves him-
 , selfe and doth any notable service, the Emperour doth
 , use to send him a piece of gold stamped with the Image
 , of Saint George on horsebacke, which they hang in their
 , sleeves, or set in their Caps: and this is thought the
 , greatest honour that they can receive for any service
 , which they doe.

Annal. Austr.
Anno 1245.

Edit. Paris p.
1464.

(7) From *Muscovy* and the Easterne Empire, wee will proceede unto the Westerne. And therein first we find that *Frederick Duke of Austria*, upon Saint Georges day, *Anno 1245.* made 200. Knights, of the most brave and hopefull men in his whole dominions, *Centum & quadraginta juvenes de terra sua nobiles, donavit honorifice gladio & cingulo militari*; as my Author hath it. And why upon Saint Georges day, unlesse to shew that he esteemed Saint George, the President and chiefe Patron of his Souldiery. But of that kind of honour more especially was that military order of Saint George in *Austria*, first instituted by *Rodulphus Habsburgensis* Emperour of Germany, and first Duke of *Austria* of that family; for the defence of *Hungaria, Styria, and Carinthia*. The Author *Des Estats du Monde* thus hath it, *Rodolphe de Habsburg* (he began his Empire *Anno 1273*) *Pour defendre*

defendre la Hongrie, la Syrie, (he meanes Styria) & la Carinthie, contre les armes des Turcs, Institua l'Ordre de Saint Georges, &c. He also tells us, that he gave vnto the Master of it, a Towne of Carinthia, well built and situate, for his ordinary Seate: together with the Toparchie of Cranichberge, Trantmandorfe, Scharfeneich, and S. Patoville; for the revenue and maintenance of the Order. As also how he permitted the fellowes of it, La Croix rouge de S. George, dans les Armoiries de leurs maistors, to beare S. Geor. croise in their own armes, the armes belonging their houles. In most of this we may beleeve him: but where he tells us that this institution was intended Contre les armes des Turcs, against the forces of the Turke; in this we must be bold to tell him, that hee is deceiv'd. For in these times the Turkish Kingdome was suppressed and ruined by the Tartars: nor had they ever any footing in the Continent of Europe, untill the yeere 1358. when under the conduct of Solyman the sonne of Orchane, they surprised Callipolis in Thrace.

(8) In imitation of this Order, Frederick the third, Emperour of the Germans, and Duke of Austria, instituted the Order of Saint Georgen Schilts: if at the laest, as Bernard of Luxembourg conceives, it were not rather a restitution of the former Order, then decayed. Of which thus Stumpfius in his History of the Switzers, Anno 1448. Casar Fredericus communem fecit in Suevia pacem, omnium Ordinum Lib. 13. c. 21 confederacione, qua vocabatur Saint Georgen Schilts. Nam omnes qui in ea comprehendebantur debebant gestare clypeum S. Georgij, modo ex Nobilitate essent. The Emperour Frederick (saith he) Anno 1448. established a firme Peace and League in Schwaben by a confederacy of all the States together. Which Order, had the name of Sanct Georgen Schilts: because it was permitted unto such as were comprehended in it, to beare an Escutcheon of Saint George in their owne armes, (so I conceive it,) if they were nobly descended. Forty yeeres after, a new League and Confederacy was set on foote, under the old name, but for ten yeeres only; at the request of Maximilian, sonne to the former

Frederick, and afterwards his successor in the German Empire the most potent of the Princes and Imperiall Cities, being contained in it. *Anno 1488.* (sith Martin Crutius) *Succus impulsu Maximiliani ob tuendam mutuam pacem & quietem, factus quoddam Noriberga inuenit inter se decennale, fidius dictum Clipes Georgiana societatis: in quo sedere potentissimi quique Principes, non modo civitates Imperij fuerunt. So he.*
Annales Sueviae. part 3. l. 9. c. 1.

Lib. 8.

(9) We must now crosse the Alpes, and make over into *Italie*, where we shall finde *Saint George* to be conceived as great a Patron of the Common-wealth of *Genoa*, as of the peace of *Germanie*. For as the Germans were secured from warres without, and civil broyles within, by the confederacie and order of *Saint Georges* Shields: so are the *Genoese* protected, and the ancient dignity of that State preserved by *Saint Georges* Banke or *Treasurie*. The first beginnings of which Banke of *Treasurie*, and the administration thereof, together with that benefit which redounds thereby unto the publike: take here, according as it is related by that great Statesman, *Machiavell* in his *History of Florence*. *Post diuturnum illud bellum quod Genuenses multis ab hinc annis cum Venetis gessere, cum pace iam inter eas respub. constituta, Genuenses civibus suis ob eas in bello concredi-
 sum, satisfacere non possent, &c.* After that tedious warre
 " betweene the *Genoese* and the *Venetians* was now ended,
 " anno 1381. and the *Genoese* perceived themselves unable
 " to repay those monies, which they had taken up of their
 " private *Citizens*, for the maintaining of the warre: they
 " thought it best to assigne over to them, their ordinary
 " taxes, that so in tract of time, the whole debt might bee
 " satisfied; and for that purpose allotted them a common
 " Hall, there to deliberate and determine of their affaires.
 " These men thus made the masters of the publike Taxes
 " and revenue, elect amongst themselves, a common Coun-
 " cell of an hundred; and over them, eight officers of espe-
 " ciall power, to order and direct the rest, and to dispose
 " of the *Intrado: Universam verò administrationem titulo S.
 " Georgij insignire, which corporation so established, they
 entitled*

"entituled Saint Georges Banke. It happened afterwards,
"that the Republike wanting more monies, was glad to
"have recourse unto Saint George, who now grown weal-
"thy by the iust and orderly administration of his stocke,
"was best able to relieve them: and as before they released
"their taxes, so now [*ditionem suam oppignorare cœpit*] they
"morgaged their domaine. So that at last, Saint George
"continually growing richer, and the State poorer, this
"Corporation became possessed of almost all the Townes
"and Territories belonging to that Signeurie, all which
"they governe by their owne Magistrates, chosen by com-
"mon suffrage from among themselves. It followed here-
"upon that the common people respected lesse the pub-
"like, and chiefly bent their favours to the Corporation of
"Saint George: this being alwates prudently and moderate-
"ly governed; that many times inclining unto tyranny,
"this never changing either their officers, or forme of go-
"vernment; that subject to the ambitious lusts of every
"proud Vsurper, both Forraigner and Citizen. Insomuch,
"that when the potent families of the *Fregos*, and the *A-
"dorni*, contended for the principalitie of that State, most
"of the people stood idle, looking upon them, as specta-
"tors of a quarrell, which did not any way concerne them:
"Saint George not meddling more in it, than to take oath
"of the prevailing faction to preserve his liberties. *Rarissi-
mo sane exemplo, neque a tot Philosophis, imaginariis istis in re-
bus pub. suis, unquam reperito, &c.* A most excellent and rare
thing (faith hee) never found out by any of the Philoso-
phers in their imaginarie Common-wealths; that in the
same State, and the same people, we may see at once tyran-
ny and liberty, justice and wrong dealing, civilitie and
rudenesse: this onely Corporation preserving in the State,
the ancient beautie and orders of it. Nay hee perswades
himselfe, that if Saint George should in the end become pos-
sessed of the remainders of the publike demeanes, *quod om-
nino eventurum mihi persuasissimum est*, of which hee makes
not any question: that certainly that State might not bee
onely equalled with the State of *Venice*, but preferred be-
fore it.

(10) From

(10) From *Saint Georges Banke* or *Treasurie*, let us proceed unto *Saint Georges Band* or *Regiment*; both insti-
tuted neare about the same time, and much unto the same
purpose: *Saint Georges Banke* preserving the ancient digni-
tie of that *City*; his *Regiment* or *Band* reviving the decayed
repute and credit of the *Italian Souldierie*. The Author of
it, one *Lodovicus Conius*; the occasion this. After the *Nor-
man* and *Dutch* lines were expired in the *Realme of Naples*,
the *French* and *Arragonians* became competitors for that
Kingdome: the *Popes of Rome* having at that time, sundry
quarrels with the *Emperours*; and many of the *Townes*
of *Italie* taking thereby occasion to recover liberty. By
meanes of which, the whole country was in a manner
over-runne with *forraigne souldiers*: the *States* thereof all
jealous of each other, and so not willing to employ their
owne people. So that all *Italie* did swarne with *French*, and
Dutch, and *Spanish Souldiers*: the *English* also flocking
thither, under the conduct of *Sir John Hawkwood*, after the
Peace made betweene our *Edward the third*, and the
French King. At last, this *Lodovicus Conius* rightly con-
sidering how ignominious and dishonourable a thing it was,
that *Italie* should not bee able with her owne hands, to
maintaine her owne quarrels; collected a choyce band of
Italian souldiers, which he called *Saint Georges Regiment*:
which shortly grew to such esteeme, that they eclipsed the
glory of the *forraigne companies*, and restored the ancient
lustre, to their native forces. *Is enim postea* (saith the same
Machiavell) *ex Italo milite exercitu conscripsit, sub titulo S.*
*Georgij: cuius tanta fuit virtus & disciplina militaris, ut exi-
guo temporis intervallo, omnem gloriam militibus externis adim-
ret, suam Italis restitueret, eoque solo usi sunt deinceps Italie
Principes, si quod inter eos bellum gorebatur.* So he; and wee
will onely adde thus much, that out of this so famous *Se-
minarie* of *Saint Georges Regiment*, came afterwards that
Braccio, and *Picennini*, which had so much to doe in the
affaires of *Italie*: as also that *Francisco Sforza*, which made
himselfe *Duke of Millaine*, and left it to his children.

(11) Our

(11) Our next journey must be for *Asia*, where in the midland of it, we finde a Country betweene *Colchis* and *Albania*, called anciently, *Iberia*, but now *Georgia*: the reason of which new name is reported diversly. *Michael ab Yselt* is confident that they tooke their appellation from Saint *George*; *Georgiani* verò vocantur à *D. Georgio*, &c. Others, with better reason, at the least in mine opinion, that they are called so from the *Georgi*, the ancient inhabitants of these tracts: which ancient *Georgians*, Sir *Walter Raleigh* makes to bee denominated, *quasi Gordians*, from the *Gordiæ*, a Mountaine people of the Hill-Countries; and *Stephanus* in his *Thesaurus*, *quasi Georgici*, Husbandmen, *Georgij Asiae populi ab agricultura nomen sortiti*, as hee there hath it. Betweene these two, we have one indifferent, Master *Samuell Purchas*, who saith that it is called *Georgia*, *ei-140.1. sec. 2.* *cher* from the honour of their Patron Saint *George*, or haply because they descended of those *Georgi*, which *Plinie* nameth among the *Cappian* Inhabitants. Let it suffice, that though they take not their denomination from Saint *George*, yet they affoord him more honour, than any other of the Saints: the same Author telling us, that *when they goe into a Church, they 16. sec. 5. give meane respect to other Images*; but that *Saint George* is so worshipped, (wee will permit him to make merriment with himselfe) *that his Horses hoofes are kissed of them*. *Michael ab Yselt* more seriously, though hee *Hib. sui temp. Georgiani* verò *vo- ad Ann. 1577.* erre somewhat in the derivation. *Georgiani* verò *precipuum, & in suis contra Paganos prælays velut signiferum & pro-pugnatores ingenti honore venerantur. Quocunque enim tendunt, turmas incedunt, vexillum D. Georgij insignitum circumferentes, cuius ope & auxilio, in bello maxime & in vari credunt*. The *Georgians* (saith hee) are so denominated from *Saint George*; whom as their principall Patron, and their Champion in their warres against the *Pagans*, they worship with especiall honour. For which

which way soever they employ their forces, they carry with them a faire Banner, with the picture of Saint George upon it; beleeving that by his assistance, they are much comforted and ayded in their warres. So the Historian. The same affirmin by Pantaleon, in his *Historia Iohannitana*, or Historic of the Knights of Malta.

A. S. Georgio (saith hee) vocantur Georgiani, quens in praelitis suis contra Paganos precipuum patronum, tanquam signiferum omnium honore venerantur & colunt.

(12) But howsoever wee dare not say with him, that this Asian people had their appellation from Saint George their Patron: yet wee are confident of this, that many places both of *Asia* and *Europe*, have received denomination from him. For here in *Asia*, wee finde a large and spacious Valley, not farre from *Libanus*, which is called Saint Georges Valley: and wee have also noted, that the Towne of *Lydda* or *Diospolis*, was by the Christians called Saint Georges; and that there is in *Europe*, a Saint Georges Valley also, in the middest of *Germany*. Adde hereunto, that the Thracian Chersonesse is now called commonly Saint Georges *Arme*: which is remembred by *Maginus* in his *Geographie*; and hath beene since obserued by *George Sandys*. And not now onely, but in times before us, hath it had denomination from Saint George: the Sultan in *Constantinopoli*, calling the people of this Chersonesse, *Romanis S. Georgij*. *Posthac petivit Legatus vester* (saith the Sultan in his Lettersto the Emperour) *ut quoddam veteris templi ruinosum edificium, vicinum Romanis S. Georgij, renovaretur: id etiam fecit.* The learned *Munster* doth transferre this appellation, and not without good reason, unto the Sea; from the Thracian Chersonesse, unto the narrow streight or Arme neare to it, which they call *Bosphorus*: *Porro Bosphorus appellatur brachium S. Georgij*, saith hee; and like enough the name is fitted unto both. For by the name of *Brachium S. Georgij*, I finde it called in a nameleſſe Writer, wholived a'out the yeare 1106. and wrote a

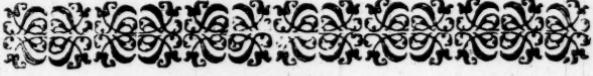
Storie of the expedition of the Westerne Christians to *Hierusalem*, as also in a Treatise of the same argument, written about the same time, by *Baldricke*, then Archbishop of *Bourdeaux*. But why this Chersonesse was called *Saint Georges Ains*, I cannot say: unless perhaps that Relique of *Saint George* was there in former times laid up; which after by *Justinian* the Emperour, was bestowed upon *Saint German*, as before I noted. *Paulus Diaconus* makes mention of *Saint Georges River*, neare the Country of the *Bulgarians*: *Ceterum Aprili mense* (saith hee of *Constan-* *Hist. Nicell.* *tine the sonne of Eirene*) *cum castra moveret contra Bul-* 123. cap. 39.
gares, venit ad castellum quod dicitur Probatis, ad rivum
D. Georgij. Wee reade in our industrious *Camden* also,
 that the Irish Ocean which runneth betweene *Britaine*
 and *Ireland*, is called by *Sea-men* at this day, *Saint Georges Channell*. And lest that any part of the old *World*,
 shoulde not have some place in it of this name, *Patritius* Lib 7. cap. ult.
 tells us in the booke of his owne *Navigations*, that one
 of the *Azores* is called *Saint Georges*. *Et & D. Georgij i-*
sula, &c.

(13) To draw up that together which hath beeene formerly alledged in *Saint Georges cause*, I hope it will appeare that there is no occasion, why hee should either be reputed as an *Arian*, or a *Counterfeite*, a *Larva*: nay, why hee should not bee accounted, to haue as high a place in *immortality*, as any of the other, those blessed *Spirits* the *Apostles*, excepted onely. For if antiquity may bee thought worthy of any credit; wee have antiquity to friend: or if the common suffrages of so many famous and renowned *Writers*, successively in every age, may bee of any reckoning with us; *Saint George* may challenge as much interest in them, as any in the *Calendar*. However, put case that they have erred in their relations of *Saint George*; and that they tooke that evidence, which out of them wee borrowed, on trust from one another: yet what shall wee reply to this, that in the *Church of God*, hee hath beeene hitherto reputed, as an *holy*

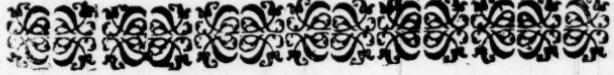
holy Martyr. Shall wee conceive the Church of God, would bee so carefull to preserve his memory, in the publike Martyrologies; or give him place in their publike Liturgies, or take such heed unto his Reliques, or honour him with Temples: had hee beeene such a damnable and bloudy Hereticks; or (which, they say, is better) if hee had never beeene at all. Or if hee had beeene such, may it bee thought, that both the Church, and all the learned members of it, for 1300. yecres almyt, should bee deluded; no man in all that time, able to see into the fraud: or that *the Spirit of God*, should quite abandon all the rest, and settle onely on some two or three of later times; who though they kept amongst themselves *the Band of Peace*, had not, as it appeares, *the Spirit of Unitie*? Or, last of all, suppose the Monkes and Fryers should joyne together, to put a tricke upon the world; and that they had prevailed upon the Church, to give countenance unto it: shall wee conceive so poorely of the greatest Kings and Princes in the Christian world, that they were all of them abused, and drawne to doe such honours, to one which eyther never was a man, or was now a Divell? All this is hard to bee digested. And wee may well bee counted easie of beleefe, if onely on the *ipse dixit* of one man, and the conjectures of another, were they of greater reputation than they are; wee should give faith unto their sayings: (to one of them I meane, for both are not to be beleeved together:) when such a cloud of Witneses affirme the contrary; *Catalogus testimoniū veritatis*, a Catalogue of Witneses in all times and ages. To close up this; if any men may be beleeved upon their bare assertion, why may not they bee credited, which say *Saint George* was once a Martyr, and is now a Saint; as well as they which say he was not? Or if we will not take up any thing on trust, without some reason for it: why rather should not they be worthy of beleefe, which have good prooфе for what they say, than those that build upon conjectures, ill grounded, and worse raised? Lastly, if that may bee beleeved most fately,

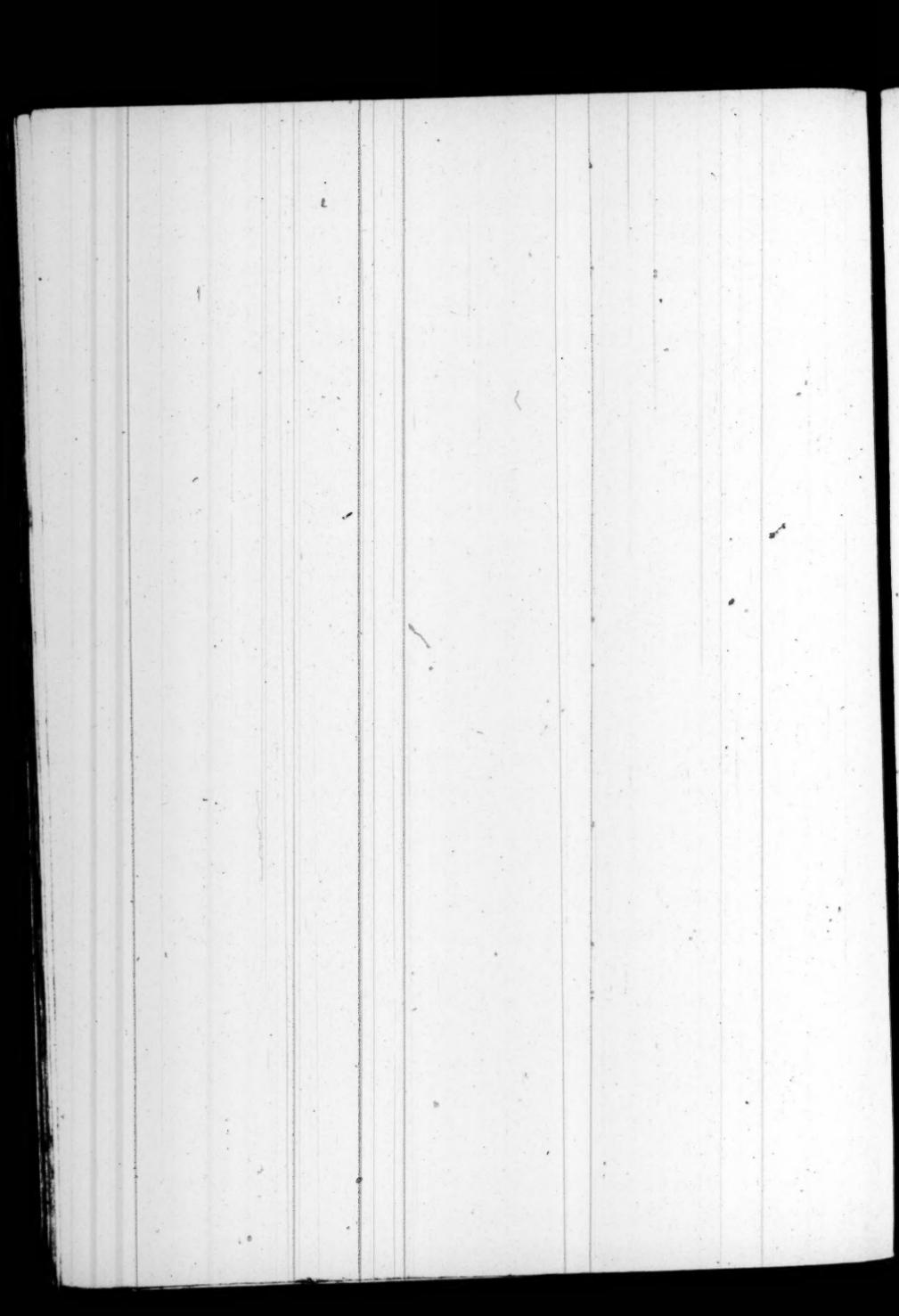
safely, ὅ καὶ πολλοὶ καὶ γαλεύτες λέγοντες, in the words of *Æ*-
ristotle; which both the vulgar wits, and more excellent
spirits, have agreed on joynly. Still we are where we were,
and still Saint George must be a Martyr. But I am now for
England, where I am sure to finde as ample testimonies for
Saint George, as any other part of the world what ever:
concluding here the second part of this discourse,
that which concernes the generall iustification
of Saint Georges storie.

The end of the second Part.



THE







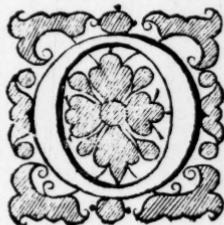
THE HISTORY OF St. GEORGE, asserted, &c.

The third part.

CHAP. I.

(1) Saint George not anciently esteemed the Patron of the English. (2) S. George of what esteem with the antient Saxons. (3) Churches erected to him by the Normans, here in England. (4) S. Georges Chappell in Kelmeſſet, Com. Oxon. & the indulgence granted to it. (5) His apparition to K. Richard in the Holy Land. (6) What may be said in generall, touching the apparition of the Saints. (7) And what in this particular. (8) S: George, when first entituled, peculiarly to the English. (9) The honours done him here, and amongſt the Irish. (10) S. Georges day, when made a ſolemne feſtival with us, in England. and by whom abrogated. (11) Some ſtumblſng in K. Edwards raigne, at S. Georges History.

(1)



Ur course is now for England, *divis/ orbe Brittannos*, as the Poet hath it; divided from the other parts of the World, as in her ſituation, ſo in her felicities. Of which, and of the testimonies which ſhe is able to afford unto Saint George, wee shall ſpeak in severall; it being as the Panegy-

rick and Spinnis call it, *Another world*: the rather, because in the latter dayes, hee hath beeene reckoned as the especiall Patron of this Nation; and as particular to us, as is Saine *Antony to Italy*, *Saint Denis unto France*, or any of the other to their proper places. I say, in the latter dayes onely, for antiently we were not thought to have more right to him, than any other of our neighbours: however it bee said by

D. Reynolds. Ido. l. 1. c. 5. Sect 22. and Guardian of our Nation. For if we will beleeve our English Fugitives, we may behold the picture of Saint George in their Church at *Rome*, with this inscription: *Georgium Cappadocem Anglia sibi Protectorem elegit, & maximis beneficiis tum Pace, tum Bello receptis, semper religiosissime coluit.*
 ,, *Id est.* This *George of Cappadocia*, the English chose to be their Patron, and for the many benefits received from him both in Peace and Warre, have alwaies very religiously worshipped him. By which, their *Semper*, if so our Fugitives understand, that ever since the English were first a Nation, & became possessed of these Countries; Saint *George* hath beeene esteemed as worshipped by them as their patron: we must needs tell them, that howsoever this may be beleaved at *Rome*, it is not likely to bee entertained with us in England. If by their *Semper*, they meane onely that alwaies since the English chose him for their *Tutelary Saint and Patron*, he hath beeene especially esteemed and worshipped by them: we grant indeed, that since that time, and long before it, Saint *George* hath beeene especially esteemed amongst us, though not religiously worshipped. Lelle reason is there, that wee should beleeve that any such opinion, I meane of speciall patronage, should bee fastened on him by the Britons: though *Harding* an old English Writer, (as Master *Selden* cites him in his notes on the *Poly-Olbion*) affirmes that that the victorious Prince King *Arthur*, bare him in one of his Royall Banners; which was a signe of more then ordinary dependance on him, and relation to him. By what authority *Harding* hath so reported it, I cannot tell. We reade indeed in *Malmesbury* that at the siege of *Banne(downe)* [*mons Badonicus*] not farre from

Can. 4. p. 68

Hist. de gest. An.
 4. 1.

from Baile, to which the Saxons had retired, and thereon so fortified: that in his Royall Armes he bare the protraiture of the blessed Virgin. *Postremo in obsidione Badonici montis, frons Imagine dominica matris, quam arnis suis insuerat, &c.* as he there hath it. *Huntingdon* also saith the like, that in his eighth battaile against the Saxons, *Imaginem Sancte Marie Dei genetricis semperque Virginis super numeros suos portavit*; He bare the image of the blessed Virgin *Mary*, in his Standard Royall, for so I take it is his meaning; and got that day a notable and signall victory by the assistance of our Saviour and his holy mother. The same say other of our writers. But of Saint Georges Image, *ne gry quidem*, not a word in any of them. Nor is it likely that in those early dayes, S. George was growne so eminent amongst the Britans, as to bee deemed the fittest Saint, to beautifie their banners, and as it were, to be the object of any part of their devotions.

(2) But in the Saxon times, however wee deny that antiently he was esteemed the Patron of the English Nation, yet have we good assurance that hee was held by them in especiall honour. The first that gave the English notice of him, as I take it, was one *Arculfus* a French Bishop, who having spent much time in the *Holy Land*, and other Countries of the East, in his returne for France, was cast upon the West of Scotland, and there kindly entertained by *Adamannus*, then Abbot of the Monastery of *Kolmkill* or *S. Columba*, in the Isle *Iona*, one of the *Hebrides*. This *Ada*. *Hiſt. Eccl. 5. c. 2* lived about the yere 690 *Vir bonus & sapiens & scientia Scripturarum nobilissime instrutus*, a good and prudent man, saith *Bede*, and plentifull furnished with the know'edge of the Scriptures, and by continuall converse with this *Arculfus*, learned of him the most notable things which he had met with in his travels, which he compiled into a booke, and afterwards presented it unto *Afridus* King of Northumberland. This booke of his intituled, *De situ terra sancte*, thus *Lid 3. c. 4* tells vs of Saint Geogre the Martyr, viz. *Arculfus homo sanctus, qui nobis hac omnia de cruce dominica narravit, quam ipse*

propriis conspexit oculis & oscularius est; etiam nobis de quodam Martire. Georgio nomine, narrationem continet, &c. Where note, that *Adamannus* speakes de quodam Martire, as of a Martyr, not knowne till then amongst the English. And for the story, it informes us, that in *Diospolis*, (there where Saint George was buried, as before is laid) there was a Marbie statua of the Martyr, erected in that very pillar, as it was beleaved, *contra quam aliquatus, persecutionis tempore flagellatus est*, to which they bound him when hee was tormented by the Tyrants. Which Statua of the Saint, *cum quidam duricors, & incredulus homuncio*, when once a stubborne and incredulous person, assaulted toolishly though fiercely with his speare: there followed such exemplary punishment upon him, and so miraculous it seemed both to himselfe and the spectators; *Ut nomen Dei aeterni ejusdem Martyris agens penitentiam invocaret, &c.* that instantly hee addressed himselfe to God, and called upon him to be pardoned his presumptuous folly. See the particulars hereof in the booke at large. This notice of the Saint, being thus given unto the English, it was not long before his name became commemorated in their publick monuments and records. *Beda* who lived about the times of this *Adamannus*, and somewhat after him, most probably received from him the acts and storie of our Martyr: though perhaps mingled with such uncertaine, if not fabulous narrations, wherewith by that time, most of the histories of the Saints, were shrewdly tainted. Whose testimony what it is, and where expressed, we have shewne already. Suffice it, that the Martyr, being thus verified by *Bede*, and by him placed in his Martyrology, and Ephemerides: he was admitted also into such Martyrologies, as were peculiar to the Saxons, and to them only. Witnesse a manu-script Martyrologe produced by *Master Selden*, in the Saxon language: wherein this Martyr is the onely Saint remembred on the 23. of April, though there be many others mentioned on that day, in the Greeke and Latine. The hand and language of it, as hee conjectures, is about the time of *Dunstan* (who was made Archbishop of *Canterbury* Anno 971) the evidence which

V. part. 2. c. 3.

Titles of honour.
p. 812.

it gives us, is in the moderne English, this. Vpon the
 , 23. of *Aproul* (or Easter-month, as it is there called) is
 , Saint *Georges* Feast that noble Martyr, whom *Dacianus*
 , the Emperour seven yeeres together (you easily may
 , pardon the mistake of time) urged with unspeakable tor-
 tures to renounce Christ, which when hee could not
 , bring to passe he cut off his head. And in the close ther-
 of, *Archifius* before mentioned is remembred, as a testimo-
 ny of the miracles which the Martyr wrought. So also, in
 the Saxon Homilies of *Alfricus*, (who next but two succee-
 ded *Dunstan* in the See of *Canterbury*) appointed for the
 dayes of some peculiar Saints; our Martyr and his suffe-
 ringes have a speciall place: and therein, this to be obserued
 especia ly, that in his speech to *Dacianus*, he calis himselfe an
 Ealderman., (or Count) of *Cappadocia*. For thus, saith hee,
 (I use againe the moderne English) *I am called Georgius*, and *Id. p. 813.*
 have an Earldome in misne owne Country of *Cappadocia*. Of
 Churches consecrated to him in the Saxon-times, I finde
 not any thing: unlesse perhaps Saint *Georges* Church in
 Southwarke, may be reputed as a monument of their devo-
 tion. And this may be beleaved the rather, because I find
 it on record, that in the yeere 1122. (which was some 56.
 yeeres no more, after the entrance of the Normans) the Pa-
 tronage thereof was given unto the Priory of *Bermonsey*,
 by one *Thomas Arden* and his sonne, the then Patrons of
 it.

(3) Proceed we next unto the Normans, or the later
 English, amongst the writers of which times, we finde not
 much historically delivered of our Martyr. *Malmesbury*
 onely on the by, and as it were in *transitu*, tells us, that *Ra-
 ma* or *Ramula*, was reported to bee the Scene on which the
 Tragedy of this Saint was acted, of which before. And in
 another place, he relates the story of those succours brought
 by Saint *George* unto the Christians, as is laid already.
 Wherein Archdeacon *Huntingdon* agrees also with him,
 affirming, that at the famous battaile of *Antiochia*, *videtur
 ipsi exercitum Cælestem equis albis, & phabes armis, quorum
 Hi. 1.7
 aufo-*

duiores erant Georgius, Mercurius, (mistaken for Mauritius)
 & Demetrius. Nor is there more in him, save that he calls
 the Helle *Spont brachium S. Georgij*, Saint Georges arme, and
 in another place, he peakes of *Vicus S. Georgij*, Saint Georges
 Towne, by which no question but he meanes *Duopolis*,
 as doth also *Hoveden*. Only the Monke of *Chester*, (he li-
 ved about the yeere 1250) in his *Poly-Chronicon*, tells us,
 like an Historian, that in the yeere wherein *Galerius* was
 made Emperor, Saint George of *Cappadocia*, that was *Tribu-
 nus*, in *Perse* at a *City* that hete *Duopolis* that is besides *Ioppen*,
 was *Martyred* under *Acianus* the iuge. So he, or rather his
 translatour, for I have not the originall. But as for
Camden in Domesday Book
 I temples, erected to him in those times, wee have stote
 enough. For in the yeere 1074 (which was some 8.yeeres
 after the death of *Harald*) *Rob. d'Oyley* a noble man of
Normandy, when he had received at the hands of *William*
 the *Conquerour* in reward of his service in the warres, large
 possessions in the County of *Oxon*, built a spacious castle
 on the West side of the City of *Oxford*, with deepe ditch-
 es ramparts a high-railed mount, and therein a Parish
 Church unto Saint *George*, unto which when the Parishi-
 oners could not have acceſſe, by reaſon that King *Stephen*
 did m. & freightly besiege *Maud* the Emprefte within
 this Castle, Saint *Thomas* Chapell in the street hardby, was
 built. About that time also was built *S. Georges* Church in
South merke, unleſſe it may be thought rather, as before I ſaid,
 to be ſome monumēnt of the Saxons. After King *Edmard*
 the third beautified *Windſore*, with a moſt faire and ſtately
 Church, dedicated to the Virgin *Mary* and Saint *George* of
Cappadocia: of which more hereafter. And in the reigne of
 his ſuccellour, *Simon de Sudbury*, then of *London*, and of
Godwin de pre: *Canterbury* afterward, repaired, or rather new-built [de novo
 cognitruxi] Saint Georges Church in *Sudbury*, whereof he was
 a native, and from thence denominated: as also a Mon-
 aſtry or College there, *pro ſecularibus Sacerdotibus*, valued
 at the ſuppreſſion, at 122.l.18.s. entituled by Saint Georges
 name. Thus had we also a ſmall Monaſtry, dedicated to
 him, in the County of *Darby*, built by the *Greſleys*,
 Gent.

Gentlemen of good antientry in the Country, valued at the suppression, at 39. l. 13. s. 8. d. and one at Warwick, a Friery or Fraternity of Saint Georges Clerks, founded by one Robert de Deneby and others, about the time of King Richard the second. So also, in London a Saint Georges Church; a Chappell of Saint George in the Catherdall of S. Paul, and in that of Lincolne; another in the Parish Church of S. Mary Walnoth: and a Saint Georges Altar (as I am given to understand) in the Catherdall Church of Norwich. Not to say any thing of Saint Georges Churches in Ipswich, Stamford, Doncaster, and Burford, where it pleased God to give me both my birth and education; and many other places, in which we will not now inquire. These are *Senibile super sensum*, matters so obvious to the sense, and of common being; that wee may heere set downe without further searche.

(4) Yet there is one particular more, a Chappell dedicated to Saint George, in a small Village of my Country of Oxford shire: which here I mention for a speciall rarity that concernes it. For when the Church yard there was to be consecrated, the people thereabouts were invited to that ceremony, by a publick instrument, under the hands and seals of all the Bishops then in England: and forty dayes indulgences promised unto them, that either then repaired thither, or should in after times obserue the Festivall of S. George, in the foresaid Chappell. The tyme is, as followeth. Universis Sancta Matris Ecclesie filiis presenti distiteras in pectoris, Henricus permisso divina Carta. Archib. episcopus, totius Anglie Primas, & Apostolica Sedis Legatus, &c. John eadem permissione divina Archiep. Eborum, Anglie Primas & dicta Sedis Legatus, Will. London, T. Dunelm. Benedict. Menevens. Edm. Exon. Phil. Elsens, Wil. Lincoln. Tho. Wigor. Tho. Herefordens. Wil. Covent. & Lichfeldens. John Roffens. John Bangor. John Landavens. John Bathon. & Wellens. Will. Norwicens. & Robert Sarum. Episcopi, Salutem in autore salutis. & ratum obsequum & deo placabile totiens credimus exercere, quotiens fidelium mentes ad

„ charitatis & contemplationis opera, affectuus indulgentiarum
 „ munieribus excitamus. Capientes igitur fidolium mentes ad hu-
 „ jummodi opera propensius excitare, de Dei Omnipotenti im-
 „ mensa misericordia, & beatissima Virginis Marie matris
 „ sue, ac beatorum Petri & Pauli Apostolorum ejus, nec non
 „ Sanctorum Alphegi & Thoma Marryium, omnium Sanctor-
 „ rum meritis & precibus confidentes: cunctis Christi fidelibus,
 „ de peccatis suis vere confitentibus, confessis & contritis, qui ad
 „ Capeliam de Kelme/cot Lincoln. Diocesos (for Oxon was not
 „ then a Diocese of it selfe, as now it is) in honore Sancti
 „ Georgij dedicatum, in Festo S. Georgij proximo post datam
 „ barum literarum nostrarum accesserint, & ibidem dedicatio-
 „ ni Cemiterij ejusdem Capella interfuerint, sive in futurum
 „ successivis futuris temporibus quoque idem festum aderit,
 „ presentes erunt, Orationem Dominicam cum Salutatione An-
 „ gelica devote dicendo, aliave pietatis opera ibidem exercendo,
 „ roties quoties quadraginta dies Indulgentiarum gratiis conce-
 „ dimus, & quilibet nostrum cotidem concedit per presentes, fu-
 „ turis temporibus duraturas. In cuius rei testimonium sigilla
 „ nostra fecimus his oppons. Dat 20. Febr. Anno Dom. 1429.
 „ Et translationis nostri Henrici Cant. predicti, Anno 16. A
 pregnant testimony of that faire esteeme, which our Church
 generally, and all the Prelats of it, men of great eminency
 in their times, did beare unto the memory of our blessed
 Martyr.

(5) Saint George thus generally honoured by the English as a Saint, it was not long, before they fastned a more particular respect upon him: the first beginnings of the which wee must referre to King Richard of the name the first, as it is thusrelated in the old Register, or black book of
 „ Windsoe. Richardo cum contra Turcas & Ayarenos, &c.
 „ When as King Richard warred upon the Turks and Sa-
 „ racens, Cyprus and Acon, and was wearie of so long de-
 „ laies: the siege continuing and he full of trouble and an-
 „ xiety, at length, illabente per D. Georgij, ut opinatum est, in-
 „ servenimus Spiritu, &c. On a divine inspiration, by the
 „ comming in apparition of Saint George, as he imagined,
 „ it

“ it came into his minde, to draw upon the legges of certayne choyce Knights of his, a certayne Garter or tache of Leather, such onely as hee had then ready at hand. Whereby they being distinguisched, and put in minde of future glory promised unto them, in case they wonne the victory; they might be stirred up and provoked to performe their service bravely, and fight more valiantly. In imitation of the Romans, who had such variety of Coronets, wherewith militarie men for sundry causes were accordingly rewarded: to the end, that by these instigations (as it were) cowardize being shaken off, the valour of the minde, and courage of the heart, might shew it selfe more resolute. This passage I haue therefore recited at the full length, because that somethere be, which have referred the institution of the most noble Order of the Garter, unto this King, and to this occasion: and are perswaded verily, that *Edward* the third did onely bring it againe in use, being a while forgotten or neglected. But herein, as the learned *Camden*, who saw as farre into antiquity, as any man either before his birth, or since his death; gives but a cold assent, or rather no assent at all: so neither have I met with any of the more judicious sort, which doe affirme it, though the opinion be related in many of them. But of this matter, more in the next Chapter.

(6) However, though we referre not unto this occasion, and those times, the *Institution of the Garter*: yet we may warrantably be perswaded, that this occasion did much promote the reputation of that Saint among the English: whereby, in tract of time, that most heroicke Order was dedicated to him. As for the thing it selfe, because that all the apparitions of the Saints in these late dayes, are commonly suspected: wee will digreisse a little, to shew what may be said in the generall defence of the thing questioned; that so we may the better see, how much wee may beleive in this particular of King *Richard* and Saint *George*. And first if we consult the Scriptures, we finde that at the *Resurrection of our Saviour*, the graves were opened, and many bodies

Mat 27. v 52.
of 53.

of the Saints which slept, arose, and came out of the graves, and went into the holy City. *γέρανοι διάνοιαν*, and appeared unto many. This as it was an extraordinary dispensation, & farre above the common Law and course of Nature; so was it for a speciall end: to verifie the resurrection of our Saviour, on whom they did attend, and to assure the faithfull of the certainty of their future Resurrection also. A signe it was, saith Reverend Theophylact, *εἰς τοῦ ζωής τοῦ θεοῦ μαρτυρίου*: *Chrysostome* more particularly, *την τετράνταν εἰρήνην*, a token of the Resurrection; and for the close of all, Saint Hierome, *Ut dominum ostenderent resurgentem*. So then, althoough in ordinary course, the Saints are in the Heaven of glories; and that their bodies be corrupted in the earth; yet upon speciall cause, and at the pleasure of their God, they may allume an humane shape; and in that shape appeare unto their bretheren, according to the will of him that sends them. For if the Angels, to whom no-bodies doe belong, have appeared visible to many of Gods people, in execution of the charge committed to them: how much more easly may we beleive the same, of the Saints departed; that even they also, at some times, and on some great occasions, have beene employed by God in their owne ordinary forme and shape? *Potamiana* a Virgin Martyr, is reported by *Eusebium*, that slike appeared unto *Basilides* her Executioner, the third night after her decease, *επαύρι την τετράνταν εἰρήνην*, putting a Crowne upon his head: foretel-ling so, that not long after he shold receive the Crowne of Martyrdom, which did accordingly fall out. *Καὶ ἀπόλογος μαρτυρίαν Αἰγαίῳ, &c.* Nay, the same Author tells us, that many of the people of Alexandria (where she suffered) were converted to the Faith, by the frequent apparitions of that Virgin. Other examples there are many, and of Angels some. Of the Archangell *Michael*, there are reports of severall apparitions, upon Mount *Garganus* in *Naples*; upon Saint Michaels Mount, in *Normandie*, and *Cornwall*; and one unto King *Charles* the 7. on the bridge of *Orleans*, in his warres against the English, (*Ιεροί σεν μιράκλοι σεν τῷ Δ. Michaelio, in prælo ad pontem Αὐρελίανης εἰριτάτι, &c.*) which

Ecclesiast. 1.6.
Cap. 4.

*Canidens in
Daunomous.*

*Holymans &
alij.*

which was a chiefe occasion of the French Order of Saint Michael, I know indeed, that in times of late, the Priests have dealt exceeding fayleſly, both with Church and people in this kinde: their doctrine, in the point of Purgatory, being ſuch, as could not well ſuſt without many foule Impoſtures, and counterfeiſt appariſtions of the dead. Inſomuch that as once *Zyra* ſaid, *In Ecclesia Dei, populus ſepe in iugis, Dan. decipitur a Sacerdotibus, filius miraculie, lucri cauſa;* Gods people many times is couzened by the Priests with fained miracles: ſo we may ſay alſo, that for the ſake of filthy lucre, they have as often beeſe abused with forged appariſtions.

(6) But this of all things elſe, cannot bee objeſted againſt this appariſtion of Saint George. King Richard was a Prince of too brave a ſpirit to be ſo iuſpeted. And for the thing it ſelſe, as I beſteve, the Reſiſter hath not abuſed the King, in the deliverie of the ſtorie; ſo neither that the King ſhould deuife the paſſage, to abuſe posterity. Taking this theretore as for granted, that that which is delivered to us in the Reſiſter, was ſo reported by the King: we doubt not but the probability and truthe thereof, may very eaſily bee defended. For our diſpatch wherein, we will make bold to uſe ſuch reſolutions, which by Saint Austin have beeſe made in a buſineſſe not much diſferent. And firſt it might be veriſied that the appariſtion was true and reall, in reteſence to him who ſaw it: although perhaps not in the perſon of the Saint, but of ſome Angels rather, who assumed his ſhape. Which viſiſtations of the Angell, are by God com‐manded on ſome ſpeciall occaſions, either to terrifie the wicked, or comfort and conſirme the godly. *Cur ergo non De cura pro credimus operationes illas angelicas, per diſpensationem provi- mortis cap. 15.* dentie dei, &c. ſive iſtruantur hoc mentes mortaliuum, ſive fa‐ſantur, ſive conſolentur ſive terreantur, as the Father. This might I ſay bee veriſied in this particular, had the King beeſe positive, and not affirmed it onely upon fancie and imagination. For being at that time affliſted and perplexe in minde, (why might not God by ſuch an extraordinary meaneſs,

means, vouchsafe to comfort and advise him, who for no other reason, but the advancement of Gods honor, had took upon him such an extraordinary iourney. Which may be also said in iustification of that storie, before related by *Rupertus*. But since this apparition, seems founded rather in the Kings imagination, then the realitie of the thing: we will take counsell further with the same Saint *Austin*, to see by him, how to gesolve it. And first we must take notice, that the apparitions of this Saint (as it was generally beleeved) to the Christian Armies, had very much advanced the reputation, both of the Saint, and of the service: so much that his assistance was implored most principally, whether it were to aide them in their battels, or to assit them in their counsels. Which being so, and the King linging at the siege of *Ptolemais*, wearied with long delaies, (as the storie tells us) his thoughts distempered with anxietie, and his minde bent upon those succours which by Saint *George* had beeene brought formerly to the Christian Forces: he might as in a dreame whiles he was asleepe, or in a vision waking, conceive Saint *George* indeed to appeare unto him, and counsell him to that device which he after followed. Saint *Austin* gives two severall, both rules and instances to this purpose. And first (saith he) one man doth often see another in his dreames, either consulting with him about things present, or telling him of things to come: the other partie, being perhaps farre off, at the present time. The instance which he gives, is of one *Eulogius*, who reading of a piece of *Tully*, to his schollers, met with a passage in it of no little difficultie. Which when he could not understand, *et uix potuit dormire sollicitus*, could scarce sleepe for the anxietie of his minde, (which was King Richards case) I (saith Saint *Austin*) though at that time in *Millaine*, did in his sleepe expound it to him: *immo non ego, sed imago mea, nesciente me*; or rather not my selfe, but my shape enely, which did that night appeare unto him. Hereupon he concludes, *quid mirum ergo est, &c.* What meruaile is it then, if many times the dead themselves not knowing of it, are scene by thole which are alive, as in a dreame, and tell them such

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such particulars, which they finde after to be true. Now that which happeneth unto some, when they are a sleepe, may sometimes happen unto others when they are awake: whether it be, that for the time they be as in a trance, or that their thoughts are fixed, and their imaginacions settled ^{Cap. 12.} on some object: so fixed and settled, *ut altius quam si dormirent corporis sensibus abstrahantur*, that they appeare more ravished, and more divided from their senses, then if they were a sleepe indeed. For unto them (saith he) *apparent imagines vivorum et mortuorum*, the shapes or images both of the living and the dead, doe present themselves, and give them notice of some things, which when they come unto themselves, they doe most perfectly remember. An instance of the which, he doth also give us in a man of *Tullium*, neere *Hippo*, with whom, he many times had conference about it. Either of these may be *Richards* case, as before I said; and not improbably one was. Dreames often times follow the cogitations of the minde, as well as the condition or constitution of the body: and well we know, that frequently, imagination worketh no lesse effects, if not more true and real, then that here recited. Adde hereunto, that he is said in *Cotovious*, to have re-edified Saint Georges Church in *Lydda*; as before we shewed: which probably might have relation to some such matter as this now spoke of.

(7) But to proceede, the fame of such his apparition to that King, did, as before I said, exceedingly promote the reputation of that Saint among the English: so farre, that the most excellent Prince K. *Edward* the third, made choyce of him for his Patron. So Master *Camdon* witnesseth in his "Remaines, that *George* hath beeene a name of speciall respect in *England*, since the victorious King *Edward* the "third, chose Saint *George* for his Patron: and the English "in all encounters and Battailes, have used the name of "Saint *George* in their cryes; as the French did, *Montjoy* "Saint *Denis*. The more immediate occasion was, that this *Edward* at the bataile of *Callice*, Anno 1349. being much troubled with griefe and anger, drawing his sword, called

called earnestly upon Saint *Edward*, and Saint *George*: whereupon many of his Souldiers flocking presently unto him, they fell upon the enemy, and put many of them at that instant to the sword. *Rex Edwardus provide frendens more apri,*
Thur: Alingham anno Reg: 43. *& ab i: a & dolore turbatus, evaginato gladio, S. Edwardum &*
S. Georgium invocavit, dicens, Ha Saint Edward, Ha Saint
George: Quibus auditis & visitis, milites confessim Anglii con-
fuebant ad Regem suum. Et facto impetu contra hostes, tam
animose institerunt, quod ducens ex illis occiderunt interfecti,
&c. The next yeere after followed the institution of that
 noble Order of the Garter, dedicated unto Saint *George*: wherein he is intituled by the name of *Patron of the Realme of England*: also by which he came possessed alone, of that
 speciaall patronage, as the more military Saint, which in the
 former Invocation, might seeme to bee divided, betweene
 Saint *Edward* and himselfe. Nor did the King stay here, but
 hauing chose Saint *George* to be the tutelarie Saint and Pa-
 triot of his Soulderie; he caused him to be painted as upon
 a lusty *Courser*, holding a white *Shield* with a red *Crosse*
 on it in his hand, and gave unto his souldiers, to every one
 a white *Coat* or *Callock*, with two red *Crosses*, on each
 side of them one; to weare upon their armour. *Edwardus*
item (saith Pol. Virgil.) cum D. Georgium militia presidem-
optasset, postea ei armato & equo insidenti, dedit scutum album,
rubra cruce per insigne: dedit & militibus suis sagam albam, utri-
que binis crucibus, item rubris, munita; que illi super armaturam
induerent. So that (saith he) it is a seemely and magnificent
thing, to see the Armies of the English, to sparkle like the
rising Sunne: the Soulderie of other Countries having no
habit, either to distinguishe or adorne them. From hence-
*forth therefore we must not looke upon Saint *George*, as a*
Saint in generall, but as conceived, to be (such was the su-
perstition of those times) the speciaall Patron of the English:
*for so he is intituled by King *Edward* the third, in the ori-*
ginall institution of the Garter, where he acquaints us, that
he had founded and ordained that noble Order, to the ho-
nour of Almighty God, and of the blessed Virgin our Lady
*Saint *Mary*, and of the glorious Martyr Saint *George*,*
 Patron

Patron of the right noble Realme of *England*. So in a supplication exhibited in the name of all the Clergie, to Archbishop *Arundell*, Anno. 1. Hen. 4. wherein it was requested ^{Regist. Arundel part 1. p. 53.} that Saint Georges day might be made a *maius duplex*, (whereof more in the ninth Section) he is called *Saint Georgius virtus militie Anglicae, a spiritualis Patronus, &c.* And in the preamble to the constitution of Archbishop *Chicheley*, *Vide scel. 5.* wherein his festivall was established: he is expressly stiled, *Patronus et Protector de nationis (of this Kingdome) specialis.* Adde hereunto, that in the first of *Henry* the sixth, the Company of Armorers in *London* were incorporated by the name of the *fraternitie of Saint George*: which questionlesse reflected on him, though not as Patron specially of this Realme of *England*, yet as the tutelarie Saint of militarie men. Else to what purpose should the Armorers, whose trade is onely destinate to the use of Souldiers, be made a Corporation by his name, and under his protection. But to proceede unto the honour given him here of speciall patronage, either in imitation or allusion to the ancients. The Pilgrime in the Poet thus prophecieth unto his R. d. *Every Qu. l. 1. cant. 10. n. 61.*

Then seeke this path which I to thee presage,
Which after all, to heaven shall thee send:
Then peaceably thy pasnefull pilgrimage
To yonder sawn Hierusalem doe bend,
Where is ordain'd for thee a blessed end.
For thou amongst those Saints, which thou dost see,
Shalt be a Saine, and thine owne Nation's friend,
And Patron: thou Saint George (balt called be
Saint George of merry England, the signe of victorie.

And hereunto alludes *Mich. Draiton*, in his *Poly-Olbion* in a great controversie, questionlesse, which was then ^{Song. 4.} hot, among some Nymphes of his in that Poem.

And humbly to S. George, their countries Patron pray,
To prosper their designes, now in that mighty day.

Purchas Pil-
grimage 3.6.13.

Camden in
Resig.

In Icenis or
Cambr. sb.

Hals Chron.

Vol. I. p. 142.

(8) Of other honours done by the English to Saint George, more than they called upon him, as their Advocate of victory; it may perhaps seeme little necessary to dilate. But since our Invocation of God and Saint George, is by some men conceived to be rather Turkish, than truely Christian: we will produce such evidence as may be lesse liable unto offence. Of which kinde, I perswade my selfe, was that honour done unto him in a piece of gold, currant in those times in this kingdome, called the *George-noble*: which on the one side had the picture of Saint George upon it, with this Impresse; *Tali dictata signo mens fluctuare nescit.* Nor can it be offence, that many noble Families in this Realme, had the name of Saint George: an ancient family of Saint George, (out of which flourished many Knights, since the time of King Henry the first,) at Hatley; which is of them called Hatley Saint George, as I have found in learned Camden: another of them, as I conceive it, at Hinton, Saint George, in Com. Somerset; the Baronie at this present, of the right honourable the Lord Pawlet. But this I leave unto Clarenieux, one of the Kings of Armes; as most interessed in it. I will not here obserue that Charles of Burgundie, one of the fellowes of the Garter, being in discontent with Edward the fourth for his Peace with France, brake out into this passion; Oh Lord, Oh Saint George, have you done thus indeed, &c. or that the English used his name, as an ordinary oath among them. *Par S. George dirent les Angloys, vous dites vray, &c.* as Froissart notes it. These things, I say, I will not speake of, lest they may give offence to our nicer eares; nor of more honours of this leſſer ranke or quality, afforded him in England: and therefore though the Sea be very troublesome and unruly, we will passe over Saint Georges Channell into Ireland. And here I shall obserue that onely, which I finde in Master Sel-dens notes on the *Poly-Olbion*; as viz, that under Henry 8. it was enacted; that the Irish should leave their *Cramaboo*, and *Butleraboo*, words of unlawfull Patronage; and name themselves as under Saint George and the Kings of England. A masterie of no small moment, considering the un-

untractable nature of that people: and how tenaciouslie they adhere to their antient customes.

(9) Nor was the Church of England, lesse zealous in S. Georges honour, then the State. Before we shewed you how the day of his death and Martyrdome, which had beene long celebrated in the Church of God, was first establisched for a set and solemne Festivall, in a Synod here held, at Oxon. But after, when the Order of the Garter was erected, and intituled to him; his Festivall, which was before of an inferiour Kind, or a *minus duplex*, as they call it, was made more solemne, and celebrated with more variety of divine service. A matter first attempted in the time of King Henry the 4. In the beginning of whose reigne, a convocation being held under Archbishop *Arundell*, ^{Regist. Arundell.} it was petitio-
ned by the Clergy, but at the instance of the King, that *S. Georges daye* (being he was the speciall Patron of this nation) *Instituatur per totam Angliam Festiveferiandum, sicut ga-
ter a nationes patronorum suorum festa colunt*, might heere bee
celebrated with as much obseruance, as other people so-
lemnized the festivals of their severall *Patrons*. Which pro-
position, what entertainment it then had, I doe not finde.
The close conspiracy of the *Hollandes* and their associates to
destroy the King, together with the strong rebellion of the
Percies, and the stirres in Wales: might like enough
divert him, at that time, from dealing further in the
cause.

(10) But in the first of his successeour, the businesse was effected, and Saint Georges day made a *festum duplex*, or a solemne Festivall. The thing affirmed historically by *Thoma. Walsingham*, in the beginning of that Prince. ^{Eo} ^{In H. 5.} *tempore (sicut he) decretum fuit per Cleri concilium Londonis
celebratum, ad instantiam Regis nunc, ut festivitas S. Georgij
Martyris ut duplex festum, (he meanes, as we shall see anon,
a majus duplex) de cetero celebretur.* More fully are wee cer-
tified hereof, out of the Constitution or the Act it selfe, as
it is extant on record in *Lindwood*, lib. 2. cap. de Feris. Ver-
X

by Ineffabilis, as followeth, Ineffabilis, &c. Nos qui Dei laudem in Sanctis suis in quibus gloriose existit, in nostra Provincia cupimus ampliari, Regis & regni incolarum ad hoc hortaribus excitati, confratrumq; nostrorum & Cleri Provincia nostra du Eli concilis, quin imo & nostri Provincialia conciliy robore ac decreto suffulsi, antiquorum parum primum erga Sanctos Dei devo-
tis affectum prosequentes; Tunc Beati Georgii Martyris sub Officio duplice, & ad modum majoris duplicitis Festi tam per clerum quam per populum dicta Provincia, universas Ecclesias ejusdem, per expressum consensum nostrorum fratrum Cleri antedicti, volumus, statuimus, & precipimus annis singulis perpetuis fucuris temporibus solenniter celebrari; & in ipso Feste ab omni servili opere, per omnes Civitates & loca propius Provincia, Sicut & prout in Feste natalis domini precipimus Feriari, quo magis in ipso Feste plebs fidelis ad Ecclesias convenient, Deum laudent, ipsius S. & omnium Sanctorum patrocinia devotius implorent, & pro Rege & regni salute instant frequentius & exorent. So farre the Constitution. In which two things are to be noted. First that the Festivall is made a Festum duplex, sub officio duplice ad modum majoris fe-

Rationale divi-
sorum 1.7

stis duplicitis; Id est, as Durand doth informe us, a solemne festivall, whereon the *Responds* and the *Versicles* were (for the greater Maj. stly) sung by two, and every part of the divine service, begun by two also; and all the *Anthems*, both for the mattins and the even-song doubled. which was the most complete, and solemne service then in use. Next that it was to bee obserued with no lesse expressions of piety and devotion, then the Feast of Chrits Nativity: then which, what greater testimony of the affection of those times unto the memory of this Saint, could possible be manifested. Addic hereunto, that Chicheley then Archbithop of Canterbury when this Act was made. (he was translated thither on the 29. of July, Anno 1414. being the first of this Henris regni) did by a locall Statute, oblige the fellowes of All-Saintes a Yver. Which house he founded, to celebrate this day by saying an high Malle, and doing all religi-
ous deuotions in such a maner as any of the Apostles and E-
vangelists. Intoluechi scriptis (i. goeth the Statute, C. de mo-
do & tempore, in a vrode dicens Horas Canonicas in Capella) viz.

S. Stephani, Iohannis Apostoli, Innocentium feria 2. 3. 4. hebdomadaram Pasche, & Pentecostes, Inventionis Crucis, Sanctorum Andreae, Thomae, Mathe. Philp, & Iacob caterorumque Apostolorum & Evangelistarum, Georgij, Hugonis, Davidis, Kartharini, & Mariae Magdalene. Volumus alias Missam editiorum Festorum Officiorum, modo debito exequantur. Nay so precise and punctually were our fore-Fathers, in celebrating of this Feast, that rather then it should be swallowed upon by some greater festivall, it either was anticipated or delayed. Anticipated, if it fell upon Easter-Eve, as sometimes it may, what time it was appointed to be solemnized the 8. or 9. day preceding, as Master Selden notes it, out of an old *Ordinale* of the Province of Yorke. Deferred, in case it fell upon the Octaves of Easter, (the Octaves of the greater Feasts were celebrated with no lesse solemnity, then the feasts themselves:) for then it was to bee observed on the morrow after, a solemn mention being made only of the Saint, at the evening service. So witnesseth a faire and ancient Breviary, which I have in manu-script. *Si Festum hoc in Octavis Pascha contigerit, differatur in crastinum, et ad secundas Vespuras de Dominico fiat Solennis montio de festo.* Afterwards in the time of King Henry the 8. when as the number of the Holy dayes was to bee abridged, that so there might more scope bee left for the peoples labour: the festivall of Saint George together with some few others, besides those still retained in our publicke Liturgie, were suffered to continue as they were before. And in the English Bibles, commanded by that Prince, *Anno 1538.* to bee kept publickly in the Churches, there is appointed for this day a particular Gospell and Epistle: this being taken out of the first Chapter of Saint James, beginning at the second verse, *Count it all joy rather when yee fall into temptation, &c.* the other out of the 15. of Saint Johns Gospell, *I am the true Vine, &c.* which is the Gospell and Epistle appointed for his day in the old Missall, *Seet. Vsum Sarum.* Nor was this Festivall thus established, or rather made more solemn, as before I said, abolished presently upon the reformation of Religion in this

Kingdome : but was kept Holy for the greater part of King *Edwards* reigne. At last, about the fift and sixt
 yeeres of the said King *Edward*, a Catalogue of such
 Festivalls as were to bee observed for the times to come,
 was drawne up and ratified by Parliament : in
 which Saint *Georges* day, with many others, were omit-
 ted. Not that they thought him lesse a Saint, then any
 of the rest, whose Festivals were then excluded : but that
 the people might bee eased of many of the Festivalls,
 which were become a burden to them. Only it was
 permitted by the said Statute, unto the Fellowes of the
 Garter, that they might celebrate Saint *Georges* day, and
 solemnize his Feast as before they did : though after by a
 private Statute made in a Chapter of the Order, the Fe-
 stivall was translated to another time, as wee shall shew
 you prently. Yet neither could the one or the other, so
 totally obliterate the memorie thereof ; but that Saint
George doth still retaine his place in our Common Calen-
 dars. Not in those only made for the State of every
 yeere, where commonly hee shines in Festivall redde let-
 ters as doe no other of the Saints ; excepting those, whose
 feasts are by the Church kept Holy : but also in the Ca-
 lendar prefixed before our Liturgy, where hee is speci-
 ally honoured with the name of Saint, as is no other,
 not being neither an Apostle or Evangelist, but Saint
Martin onely. Sufficient evidence, that as the State of
 England, hath formerly beeene much devoted to Saint
Georges honour : so he doth still preserve his place and re-
 putation, in the opinion of the Church. An argument
 with mee so powerfull and prevailing, that in respect
 thereof I value not at all, either the meere word, or bare
 conjectures of any man, of what especiall name soever,
 which guided by his private spirit, shall resolve the con-
 trary. For how exceeding faithlesse were our Church in
 the things of God, should shee continue the remembrance
 of Saint *George* in her publicke Calendar ; were shee per-
 swaded of him, that hee was so vile an heretick, as
 some have made him : or suffer him to possesse a place
 therinc.

*Saint 5. & 6. of
 Edw 6.*

therein; did she beleive he were a counterfeit, a *Larva*, or a *Tragelaphus*, as the others tell us.

(11) Thus from the *Saxon* times, untill the reigne of King *Edward* the sixth, have wee pursued the history of Saint *George* in this Church and Nation: and finde not any thing till then, which might detaine or hinder us in that pursuite. But then as hath beene shewen, in part, already, and will appeare more fully by the sequell; some few began to joustle with him: and did endeavour, what they could, to robbe him of those honours, which both by Church and State were conferred upon him. *Calvin*, who then was very great with the Duke of *Somerset*, had formerly declared himselfe against our Martyr. This was enough to make the Duke, who was then Protector, to thinke but poorly of this Saint, though as it seemes, hee was not well resolued about it. For in his answer to a letter of *Steven Gardiners* Bishop of *Winton*, which bare date in *May*, *Anno 1547.* he tells us *Fox in' Acts and Monum.*
 ,, thus. Some men (saith hee) have thought the Image
 ,, of *Bellerophon* or *Perseus*, was turned first and ap-
 ,, pointed to bee Saint *George*; and that of *Poliphemus*,
 ,, *Hiercules*, or some such other *Colossus*, to bee Saint
 ,, *Christopher*: because Authentick Histories have not
 ,, fully proved their two lives. But these bee indifferent
 ,, to bee true, or not true, either invented upon some
 ,, device, or rising upon a true fact or history; and whe-
 ,, ther it were so or not, it makes no great matter to the
 ,, present busynesse. (See what that busynesse is in the
 booke at large.) So that wee see the Duke was not well
 resolved what to determine in the point. Indeed it was a
 point then but little studied. For when King *Edward*
 in the fourth yeere of his reigne, on a Saint *Georges* day, *Ibid.*
 at *Grenwich*, demanded of his Lords, the Dukes of *Somerset* and *Northumberland* being then in presence; what
 that Saint *George* was, whom wee here so greatly honou-
 red: the Treasurer answere in the name of all the rest,

, (as Master Foxe relates the Storie) that hee had
 , never reade of any George, but of him onely, who
 , in the Legend is reported mortfully to have drawne
 , his sword , and kill'd the Dragon with his speare.
 , And when the King being great with laughter, re-
 , pleyed , *I pray you my Lord, what did hee with his*
 , *sword the while* ; hee answered , that hee could not
 , tell. This is conceived by some , to have beeene
 spoken by the King in scorne ; as if hee did dislike
 those honours , which were heere done unto a Saint,
 of whose existencie or being there was not any good
 record. Well, suppose it so , that the King spake in de-
 rision ; what mervaile is it , or what will they con-
 clude from thence: The King was then no more
 then thirteene yecres of age, as the Story tels us ; apt
 to beleive of Saint George , as the Protectour was plea-
 sed to informe him. And so it seemes hee was. For
 afterwards they did not onely exclude Saint Georges
 daie , from amongst the Festivalls : for which they
 might pretend the reason before shewed : but they en-
 acted in a Chapter held at *Westminster* , that the most
 Noble Order of the Garter , should not bee any lon-
 ger entituled by Saint Georges name. For thus goeth
 , the Statute. First of all bee it enacted that this Or-
 der shall bee called the Order of the Garter , and
 , not of Saint George. Not of Saint George ? Why
 , so ? Lest (saith the Statute) the honour which is
 , due to God the Creatour of all things , might seeme
 , to bee given unto the creature. Bee it as they
 would have it. But then Saint George must bee a crea-
 ture ; and not a Counterfeit or *Larva* , as *Calvin*
 tells us ; and as for making him an Arian hereticke ,
 it was not thought upon in a long time after. Nor
 was this all , but they enacted in that Chapter , that
 , for after-times , the Feast of the said Order should
 , bee celebrated upon Whitun-Eve , Whitsun-Day ,
 , and Whitsun-Munday and not upon Saint Georges
 , day,

„ day , as before it was : which was a full and finall disfavouing of all Saint *Georges* interest , in the said Order. But long Saint *George* stood not devested of his honours. For where these Acts were made in *Marche* , *Anno* one thousand five hundred ~~sixty~~ two , of that King the last ; they were repealed , all of them , in the first of *Quene Marie*. And not repealed only , but it was then decreed in Chapter , that *Sir Williams Peter* , being made *Chancellour* of the Order at that very time , *Omnia ista novis Registeris* ^{win.} *tuta è Statutorum Libro illico eximeret* , ^{defor.} ac prorsus ex- „ pungeret & deleret , ne illa unquam eorum memoria a- „ pud posteros extaret ; should raze and sponge them „ all , out of the publicke Registers ; that no me- „ moriall of them might bee transmitted to posteritie. This was then done accordingly. Nor was there ever any Prince since then , that ever studied to revive them , or thought their Order blemished , either by bearing of his Name , or keeping of his Festivall : though they have (all of them) beene exceeding tender , both of Gods honour , and the Religion hee established. Which passages of Kings *Edwards* reigne , are not so much to bee imputed , as I take it to any ill affection , which either Prince or Peeres had harboured of our blessed Martyr ; as to the queaziness of the times rather , in which they lived. But now from this K. *Edward* , let us proceed unto another : from him that is supposed to think the noble Order of the Garter , defiled in being called by *S. Georges* name ; to him that first erected it , and vowed it in the first erection , to *Saint Georges* honour.

C H A P. II.

(1) Of military Orders. (2) King Arthurs Knights of the round table. (3) Windsor made famous by the institution of the Order, as other places for the holding of it. (4) Mortimers round table at Killingwörth, and King Edward the thirds at Windsor; in imitation of King Arthurs. (5) The institution of the most noble Order of Saint Georges Knights. (6) Why called of the Garter. (7) The fable of the Countesse of Salisbury, and her Garter; examined, and rejected. (8) Of the Castle and College of Windsor. (9) Sir Wals. Raleighs opinion touching the killing of the Dragon. (10) And of them also, who desire to have the George Symbolicall.

(1)

Being to intreate now purposely of Saint Georges Knights, and of the Order of the Garter which was dedicated to him; I shall a little speake of Military Orders; which here have beeene as antient, as in any Kingdome whatsoeuer. For our dispatch wherin we must call to minde (what before we noted) that in the infancy or cradle, as it were, of the Roman Monarchy, it was a custome of the Emperours, to honor such as were of greatest merit for their skilfull in armes, with a degree above the rest: which was performed most commonly by putting on upon them, a military belt or girdle, the honourable marke of their well deserving. These *Suidas* calls *μονοβόλων*, and doth describe them by these *τοκες* . . . *τις οι* that they were *διηγομένοι τον σπαθόν των*, the *μολλή*

most honourable of the Souldiery ; and secondly, *δι μη την αὐτὸν τῆς ἀνδρὸς ζωστὴν πορεύεται*, that they did weare a different belt or girdle from other men. Which their advancement was not more honour unto them, then it was safety to the Prince : those which were so advanced, being more strictly tyed both in oath and honour to the Princes service. This was the antient way of creating Knights : in place whereof, that forme of dubbing, by a blow upon the shouder, hath since succeeded. Which when it grew too common, especially in these latter times, when Knighthood was bestowed according unto the estate and substance of the party ; as well as for his valour and courageous achievements : it seemed expedient to the Kings and Princes of the world, to thinke upon some other way to honour vertue ; and to nobilitate such men, as were most neare and deere unto them. A thing exceedingly in use, in these parts of Christendome : especially since the institution of the Templars and Hospitalers, and those who tooke their name from our Saviours Sepulcher. Which Orders, though in part Religious and Regular, like those of Friars ; gave the first hint to others to devise the like : yet such as might be more at large, for the encouragement of valour, and reward of vertue. To these beginnings we referre those heroick Orders, which since that time have beeene invented : as they themselves may seeme to owe their birth and being, to some such like as went before them. Orders of Knights, as well as those of Monkes and Fryers, have one begot and berd another.

(2) I say as they themselves may seeme to owe their birth, and being to some such like as went before them. For these, although the antientest of all now in use ; were yet but puynes in comparison of one that went before them : that *viz.* instituted by King *Arthur*, so much celebrated, *The Order of the Knights of the round Table*. Of which however many fabulous vanities are reported, yet doubtlesse there is much in it of reall truth : which wee will lift, and single out, the best we can, because the Order of the

Gar.

Garter, doth in some sort depend upon it. Know then that *Arthur*, being himselfe a valiant Prince; and having manifold occasions in his warres against the Saxons, to make use of military spirits: did in the end by their assistance and his owne conduct, obtaine against his enemies many a signall victory. So that at last, although not long living in perfect peace and quiet; and willing to remunerate that vertue, by the which he was victorious: hee instituted this his Order, indeed the first of all that kind; which hee entituled by the name of the Round Table. *Old Brus* whom I have in manu script, placeth the institution of it, betweene the yeeres 522. and 527. when having vanquished all his enemies, hee remained in peace. And then it followeth in the story, that *meliores & valentiores milites omnium terrarum*. (conceive it of those specially whom he had formerly imploied) resorted to him: for whole more plauisble enterteinment, *Rotundam Tabulam fieri fecit, &c.* hee caused his Round Table to bee made; that so all of them might both equally bee placed, and served indifferently. *Matthew of Westminister*, writing of these times, and of the actions of that Prince, takes notice also of that generall concourse, which was made at King *Arthurs* Table, for Tilts and Tournaments and such like martiall devices. For in the yeere 523. hee relates it thus. *Tunc invitatis quibusque magnificis ex regnis longe positis, tantam in domo sua cepit habere faciem; ut sive arma induendo sive ferendo, &c. Longe manentes populus ad sui emulacionem provocaret.* By meanes wher-of (faith hee) hee drew all Kings and Princes, which were neare about him, both to admire and emulate his noble vertues. *John Avalonius*, whom *Bale* calls *Hannill*, and surnames him (but corruptly) *Archirenius*; who lived about the yeere 1200. doth in briefe remember it: calling King *Arthur*, the ornament of the Round Table. *Arthurus tenuis Mensa genuina venustris, &c.* as it is cited in Sir *John Prices* defence of the British history. So hath *Dan Lidgate* also, the Monke of *Bury*, where his Muse tels us, that

— by the ordinance
Of prudenter Merlin called his Prophete
And by his counsaile, he let make a seate
Amongst his Brittons famous and notable
Throughout all the world called the Round Table.

Lib. 8. c. 25

Most worthy Knights proved of their hand
Chosen out by Arthur, this Table was begonne,
Their famous noblesse through every land
Shone by report as doth the midday sonne
To fames palais the renomme is up ronne.
Statutes be set by vertuous ordinance
Under profession of martiall governance, &c.

Neither have forrelners, and those of good account, beene
silent of him and his Table. *Hector Boetius reportes of Hist. Scoti* 19
him, that being much delighted in Tilts and Tournaments,
he alwaies had about him a troope of selected Champions:
quos cum epulandum foret, vel de negotio militari consulandum,
which at all publicke feallings and military consultations,
he ordered in Coronam, as in a Circle, so to avoid thaten-
vious chalenge of precedency. Which Sessions house (saith
hee) nostrates, & Britanni ceteraque nationes, both Brittons,
Scots, and all other nations call commonly the Round
Table. *Hermannus Schedell in his Chronica Chronicorum, Acta Sex'a*
bestows upon King Arthur, the attributes of *Centatissimus, Anno 514.*
Fortissimus, Belissimus, & Christianissimus Princeps, a most
Renouned, Valiant, Victorious, and most Christian Prince,
and tels us in particular *mensam rotundam insituisse*, that hee
ordained the Round Table; though for the seate thereof he
mistake himselfe, as we shall shew you presently. The same
related, or rather out of him repeated, by *Bergomensis* in his
Supplementum. See also what *Volaterran* hath, both of the
victories of this Prince, and the Round Table by him in-
stituted

Theatv. orbis,
in Mansfield.

CHAP. 2.

The History of

PART. 3.

stituted for his Knights : *ne quid his discrimen ex ambitione foret*, to take away all occasion of ambition amongst them. But that of *Abraham Ortelius*, is, as I take it, of especiall note in the present busynesse: who tells us out of *Spangeberg* and *Hoppenrodius* two German Authors, that *Hegar Earle* of *Mansfield* lived in King *Arthurs* daies, and was a Knight of the round table; proving thereby the antiquity of that famous Earldome. *Hegerus Comes ejus* (*id est*, of *Mansfield*), *alias celeberrimi Arthuri Britannorum Regis coetancus fuit*; *et que una cum ceteris Regis istius heroibus, mensam quam vocant Rotundam instituit*. Which testimony coming from a man, not any way affected unto fabulous narrations; is not a little to bee prized. The number of the Knights, as it is generally delivered, was 24. their names, and blazon of their armes, you shall finde in *Bara*: called of the Round Table, from the table about which they sate at their publicke meetings; so framed of purpose to avoid all quarrell of precedencie: *ut omnes equaliter sedent in mensa, & aquiliter servirentur*, as my *Bruto* hath it. A thing used antiquitely by the Gaules, from whom the Britons are descended; as *Athenaeus* hath observed.

(3) The place in which this Order was first instituted, was *Windfore-Castle*. This the blacke book of *Windfore* doth affirme expiessely. *Arthurus arcem illam nobilem* [*Windfore-Castle*] *inchoauit & Rotundamibi quam vocant Mensam, instituit*: and withall tells us, that the most famous Order of St. Georges Knights, succeeded in the place thereof; as its like it did. *Froissart*, and out of him *Du Chesne*, as for the Castle, and the Table, say the same. *Lequel* (which Castle) *Artus le grand Roy des Bretons* avoit premierenement fonde pour mettre *la Table Ronde*, autrefois si celebre & renommee par toutte la terre. So *Du Chesne* hath it out of *Froissart*. With whom agreeeth the Author *Des grandes Chroniques de Bretagne*, who lived about the time of King *Henry the 8.* saying: *Le Roy Arthur* fait faire autrefois le *Chasteau de Windfore*, & inciney tener la noble Table Ronde, &c. *Geffry of Monmouth* in his *Brutus History*, placeth it at *Carleon upon Uske*, in *Monmouth-*

H. d'Angl.
l. 5. scil 9

mouth-shire, the better to nobilitate his owne Country. *Shedel and Bergomensis, apud Cornubiam Civitatem, mistaken easily for Cornubia Civitatem, some chiefe Towne of Cornwall; King Arthur being borne in that Province. But howsoever, this Carleon, as also Camelot, and Winchester, are famous by it: not in K. Arthurs booke onely, but in verie good and approved Authors.* *Giraldus makes Carleon to be Arthurs Court, Legatis ubi Romani adiere, at such time as the Roman Ambassadours defied him: which, as K. Arthurs story tells us, was at the feast of Pentecost, when all his Knights were then about him.* Camelot now in Somerset, but antiently esteemed as almost all the West Country was, a part of Cornwall (remember what was said before by *Schedell and Bergomensis de Cornubia Civitate*) is still commemorated by the people of that County, as King Arthurs Pallace. And in the Castle-hall at Winchester, there hangs a round table, which they say was that of Arthur. Its true, that *Camden* thinkes it not bee so antient; and I thinke so *In B. 3.5.* too: but I beleeve withal that it is there preserved in memory of K. Arthurs table, which many times was held in that antient City; this table having also in it about 24. sieges, which is supposed to be the number of K. Arthurs Knights. Besides these places, wherein that Prince did much reside, there are some others, famous for King Arthurs table; the Court removing with the Prince. *John Stow* informes us, that in the Parish of *Lausamman, Com. Denbigh*, there is a circular plaine on an hils side, with about 24. seates in it, some greater, some lesser, cut out of the maine Rocke; and by the Country people called *K. Arthurs table*. *Camden* makes mention of another, a round trench of earth so called, in *Cumberland*. These I conceive to have beeene his tables, in the times of warre: that Prince being much in action, almost alwaies exercised, and in such times, the grasse is commonly the best Carpet of a Soldier. Who list to see the brave achievements of these Knights, let him consult the volume compiled by *Caxton*, where both their number and performances, are alike augmented. *Mich. Draiton* in the 3. song of his *Poly-Olbion*, speakes of Camelot and Carleon;

In his annals.

leons; and in the 4. of Winchester. No marvaile if he adde not Windlore, which doth best deserve it: for he consulted ~~only~~ with the common Romances, and the Britishe histories, (from whom and whom alone, but common writers all, have taken whatsoever they have any where delivered to us of that Prince) who speake not of it. But howsoever take along his Mise with you.

*Like Camelot what place was ever yet renownd ;
Where, as at Carleon oft, he kept his Table Round :
Most famous for the sports of Pentecost so long,
Frō whence all famous deeds and brave achievements sprung.*

And in the fourth Canto.

— they report
*The Pentecost prepared at Carleon in his Court ;
That tables antient seate: her Temples they preferre.
Of Camelot they sing, and thon of Winchester.*

(4) But to proceede. This institution gave the hint, as before I said to such Knightly Orders; which since those times have beene invented: especially with us in England, who have beene alwaies amulous of King *Arthur*'s glories. For *Arthur*'s table questionlesse begat that of *Mortimer*, and that of *Mortimer* begat that of King *Edward* the third, which was a preamble or preludium to the institution of the Garter. Of *Mortimer* a noble Baron it is said by *Walsingham*, that he created a Round Table at *Killingworthe* (neere *Coventry*) for 100. Knights and as many Ladies: to which there was great confluence out of diverse Countries, to exercize the seates of Armes. *Illustris miles Rogerus de Mortuo mari apud Killingworth, Ludum Militarem, quem vocant Roundam Tabulam, centum Milium & ior Donsinargis instituit: ad quam pro Armorum exercitio, de diversis regnis confluxit Militia multa nimis*, as that Author hath it, *Anno 1280*. Now that which *Mortimer* then did out of love to chivalry, was after imitated by our 3. K. *Edw.* for his necessary assistance.

For

For being, as he was, imbarke in a tedious warre for his right in France, and then abandoned by the Emperour *Ludovicus Bavarus*, who had before made him his Vicar in the Empire: hee was compelled to thinke upon another project, to repaire himselfe. This was to build in *Windfore* a *Round Table*, and thereunto to call out of forraigne nations, such men of qualite as might be serviceable to him in his warres: and give them such munificent entertainment, as might binde them to him. *Rex Edwardus fecit convocari plures arisfices ad castrum de Windfore, et cepit adificare domum, que rotundat abula vocaretur*, as it is in *Walsingham*. The compasse of this house or table, was 600. foot: the charges which went wekely to the entertainment of the company, amounted at the first to 100. pound, but afterwards by reason of his many warres, reduced to twenty. This by the Author is placed in *Anno Dom. 1344*, and in the eighteenth of that King: *William de Montacute*, first Earle of *Salisbury* of that name, and King of *Man*, being at the first jousts here held, so sorely bruised, that hee died soone after. *Froissard* who liued about those times, mentions the beautifying of this Castle, the same yeere with *Walsingham*. But this he makes the reason of the confluence of so many militarie spirits at that place and time: not to be feasted at the King's *Round table* which he speakes not of, but to be present at the institution of the Garter, the which hee placeth in this yeere. In that deceived, that he distinguisched not this meeting, this confluence of gallant spirits, for Tilt and Tournament; from that which followed sixe yecres after, in the same place: what time indeed, that noble order was created. To proceed therefore to the *Round Table*, built by King *Edward* here at *Windfore*, in imitation of King *Arthur*, it brought not with it that effect which was expected: for *Philip de Valois*, being then King of France, and conveing that this magnificence of King *Edward* shold end at his overthrow: conceived in *England* the effect of his affaires, to counterminie and worke with him. But this cause therefore, cepit & ipse editioare resonabat, but in secessu, id did, &c. he caused around table also to be the *Round Table* of the *Knights of the Garter*.

that so he might allure the sooldierie of Italie and Almaine to his owne partie : *ne ad regis e Anglia tabulam properarent,* and keepe them from resorting to the Court of the King of England. A prudent counsaile verily, and such as sorted very well in the event.

(5) King Edward disappointed of this project, quickly resolved upon another; such as might be more fast, and binding, then that formerly intended : which was to institute an order of a choyce companie of Knights, who both in oath and honour, should be bound to adhere unto him; and not to flit away upon the first tidings of a greater entertainement. Besides, it had pleased God to blesse him lately, with many signall victories against French and Scottish: King David taken prisoner, King Philip overthrown at Crecie, the Towne of Calice wonne and made a Colonicie of English. For this cause therefore, not onely to oblige his militarie men unto him in a stronger tie, then that of princely entertainement; but also both to recompence and incourage such, as had most notably deserved it: it pleased him to ordaine a most noble order and society of Knight-hood; so to adorne their valour manifested in the warres, with honour, the reward of vertue. This the blacke Booke of Windsor testifieth to be King Edwards purpose, in devising of this order; the honour due to God onely, being preferred before it, in the intention of the founder. *Itse Edwardus 3. Anno regni sui 23. cum de Gallis atque Scotis plus senser illuſtrissime triumphasset, ad dei cultum cuiusomnias retulit accepta; & ad honestamnia militaria quorum fidelis operam feliciter uſus eſſet; praeclarissimum animum applicauit.* This project he communicated first unto the principall Knights and Lords of all his Kingdome; amongſt the which it was received, as wellit might, pari letitia planuq; with great ioy and approbation. The rather, becaule they saw that by this meaneſ, *permagnum pietatis, nobilitatis & virtutis incrementum,* a great increaſe was like to bee of pietie, nobilitie, and all vertuous qualities: and that both they amongſt themselves, and Forraigners with them, *uno amore paceque facilium coi-rent,*

rent, should be more easily united in all true affections. This thus resolved upon, and such elected to this honour as hee thought fitteſt to participate thereof, and bee the founders of this order: hee did forthwith dilpatch his Heralds to Germany, France, Scotland, Burgundie, and the Netherlands, *Ut in statam Windesore celebritatem proxime futuram, equites & Armigeri convenient, that Knights and Squires, such as loved action, might with ſafe conduct, at the time appointed, repaire to Windſore, and there for fifteen dayes together, both before and after Saint Georges fellvall, bee present at the Tiltings and other Martiall exerciſes.* Nor was the Queene for her part, wanting to promote the cauſe. But to encourage their exploits, and grace the action, *cum trecentis e firmoſiſſimis dominabus & generis & amictus honore conſpicuſ interſuſt,* was present at the louſts, attended with 300. Ladies, the moſt beautiſull of all the Kingdome, and ſuch as were moſt eminent both for birth and braverie. This was not done without good counſaile; there being no ſuch ſpurre to valour and heroicke reſoluſions, as the love of Ladies. So farre the Register at Windſore. And thus this ho‐nourable order was, as wee ſee, begun and iuſtituted with great ſolemnitie upon Saint Georges day, Anno 1350. being the 23. of that Princes raigne. A Prince of a moſt abſolute and accoimplied vertue: The thunderbolt of warre, as ſome called *Antiochus*, and in the times of peace, nothing inferior to any of the *Legiſtators*, ſo much celebraled in the beſt ages. Briefly we may affirme of him, as the Hiftorian of *Augustus*, the fitteſt paralell that I can finde for him, amongſt famous Princes: *boniuerſo eſſe, qui omnibus omnium gentium viris, magnitudine ſua inducturus ſit caligineſo.* Of thiſ heroicke order as himſelfe was one, ſo he appointed his ſucceſſours, Kings of *England*, to be the chiefe thereof, by the name of *Soveraigne, or Supremus.* The number of the Knights he iuſtituted to be 26. no more, *ut pretium faceret raritas:* nor ever have our Kings exceeded in the number, but iſtill conſined themſelues unto it: that ſo the order might ſtill keepe its primitive and native lustre. An order of that choyce eminencie, *ut maximos quoque reges non pa-*

In Ediſ. 3.

therit

uerit in id venire collegium, as Polydore hath truely noted; that the most mighty Kings of Christendome have reckoned it a speciall honour to be chosen of it. Now lest it so should happen here, *ut populus qui foris dominabatur, saltet domi serviret, in the words of Florus;* that those which by their order, are fellowes and companions to the greatest Princes, should not be honoured in some measure amongst our selues: it was enacted in the thirteenth yeere of Queen Elizabeth, that in the house of Commons at al times of Parliament, such of this order as were below the ranke of Barons, should take precedencie of all whomsoever, the Treasurer and Controller of the housshold excepted onely. And by an order of King James, in the tenth yeere of his raigne, precedencie is given them in all places, and upon all occasions (to the decree runnes) before the yonger sonnes of Viscounts and Barons, and before all Baronets; any use, custome, ordinance, or other thing to the contrary notwithstanding.

(6) This order is called properly of Saint George, but commonly the Garter. The order of Saint Georges Knights, because that King had chose Saint George to be the Patron both of his kingdome and his order: but why the Garter, is not so well agreed upon amongst our Authors. Some have conceived, as *Camden* tells us, that from his owne Garter, given forth as a signall of a battaile that sped fortunatly, he called his order of the Garter: *Speede* otherwise, for that in a battaile wherein he was victorious, hee had given the word Garter for his signall: and *Selden*, that the Garter was used for some successfull symbole, before his successfull battaile, (perhaps he meaneth that of Crecie.) Others there be that have referred it to King Richards Garter, mentioned in the former chapter: and verily the blacke booke of *Windfore* doth give some countenance unto this conjecture, for there we are informed, that by the apparition of Saint George, as the King imagined, it came into King Richards minde, to tye about the legges of his choyest Knights, a leatherne Garter, such onely being next at hand:

to which in case they played the men; and came off with victorie, *fulgidius et aureum insignis successorum orat*; a richer and more costly token of their wel-deserving, shoulde in time succeede. And then it followeth, that afterwards being returned into his kingdome, hee purposed to ordaine some famous order, and to entitle it to S. George: *sed quod ipse non praestit, Edwardus postea adimplevit*; but that which hee accomplished not, was performed afterward by King Edward. This probably might occasion, that as the order was intituled to Saint George, so it was also denominated of the Garter, that being the first motive to indeere Saint George unto our nation. But that which I conceive most likely to be the reason of this name, was King Edwards purpose or intention, in making choyce rather of the Garter, then any other part of the whole habit of the order, for their constant wearing: and that hee did in two regards. First, that thereby they shoulde bee mindefull to stand manfully to their Sovereigne, or any other Prince that should employ them with his leave in a righteous quarrell. For so the forme of words used antiently at the putting on the *Registrum Garter*, doe affirme unto us, *viz. Ad laudem omnipotentis Dei, Windsor.*
intemeratae matris eius, & S. Georgij martyris, eingebibiam tuam
hoc insigni subligaculo, &c. qno viz. moneris ut valeas et velis in
iusto bello quod solum inibis, staro firmiter, agere fortiter, et vin-
cere feliciter. A second purpose noted in the Register of the Institution, is that as by their order, they were ioyned together as in a fast tye of amitie and concord: so by their Garter, as a bond of love and unitie, they might bee kept in minde to effect each other. *Sic huic ordini cum nominibus,*
vestes et ornamenti coaptavis, ut omnia hac ad amicitiam, con-
cordiam, et reliquam virtutem tendere, nemo non intelligat. Which combination of mindes, and association of affecti-
ons, lest possibly it might be thought to have some other end in it, then what was iust and honourable, *ad adversan-*
dus in omni re non male facta malam interpretationem, as the booke hath it: hee cauled that French Motto or Impreise to be wrought in with it, which is still obserued; that *viz.*
Honi soit, qui mal y pense, Shame bee to him that evill

thinketh. In the new modell of statutes, made by King Edward the sixt, or rather by some under him; these reasons, both of them are expressed as followeth: *viz.*, that his most noble Ancestours, Kings of *England*, had made a certaine fellowship and colledge as it were of Knights, to breed and maintaine a certaine amitie and mutuall agreement in all honest things, and thereupon devised that they in token of unitie and concord, should weare about their legges a certaine Garter, whereby they should declare to all men, that for their Countrie and Gods cause, they would be ready valiantly and manfully to spend not onely their goods, but their lives also, and for this cause had called this fellowship the order of the Garter. So farre these statutes did agree with the ancient copies. And why not thus? why might not this most noble order bee as well denominated from the Garter, worn by the Knights about their legges: as those in *France* denominated of the Starre, because they weare a Starre in their Caps or Bonnets; those of the *Golden Fleece*, so called by reason of the *toyson d'Or*, borne about their neckes, or in the antient Roman Empire, those called *MorsCavoi*, from their Belts or Girdles about their middles. I adde this onely that the Garter like the bond about the faggot in the *Apologue*, was a most fit *memento* to advise them this, that if they held together in the bend of love and amitie, whereof the Garter was a symbole, they could not easily be broken.

(7). I know there goeth a tale of a Ladies Garter, which falling from her in a dance, the King tooke up: and that when many of his Nobles which stood by, laughed at it, he answered that great honour shold ere long bee done unto that Garter, and thereupon devised this order. But this I hold to be a foolish idle Romance, derogatorie both to the order and the founder. *Polydore Virgil*, who first of any that I know, committed it to writing, builds not upon record, as a wise man would; but onely upon *famam vulgi*, the trifling and ungrounded talke of the common people: nor can he tell whereon to fasten, whether the Garter were

regine aut amica, either Queenes, or else some other Ladies, the Kings Mistresse. Nor doth he name that Mistresse neither, if such there were. This tale compared with that, which *Froissard* hath reported of that Kings affection to the Countesse of *Salisbury*, hath made some men beleve, that sure that Mistresse whom *Polydore* hath not named, must needs be this Countesse. And others hearing that the blacke Prince, this King *Edwards* sonne, was passionately affected to the Lady *Ioane* of *Kent*, Countesse of *Salisbury*, as some call her, whom hee after married; mistooke the father for the sonne: and putting all together, have made that name-lesse Lady spoken of by *Polydore*, to bee the Lady *Ioane* of *Kent*, Countesse of *Salisbury*. This is the petigree, as I take it, of this common fable, and this wee purpole to examine: first, taking it for granted, that this Garter fell not from the Queen. For were it so, what lightnesse possibly could any one iuspect to be in the King, in case he pleased to stoop and take up her garter: what jealousie could any of his Nobles have of this, which might occasion the suspected Prince to cleare his innocent purpose with an *boni lott*. Nor could it be that Countesses, whom *Froissard* speakes of: supposing that such things as hee delivereth of the Kings affection to that Lady, were true and reall, as indeed they are not. That Lady he calls *Alice*, not *Ioane*: but she was called indeed by neither. Her name was *Katharine*, one of the daughters and coheires of the Lord *William Grandson*, wife of that Earle of *Salisbury* which was killed, as before we said, at the jousts in *Windsore*, sixe yeeres before the institution of the Garter. This is the Lady whom *Froissard* makes to bee the Kings Mistresse, and tells a faire tale of her, that she was besieged in *Roxburgh* Cattie, by the Scots (that Cattie being by the King committed formerly to her husbands keeping, as he saith, who was now prisoner in *France*) and that the King coming to raise the siege, was himselfe surprized; not by the enemy, but, er beautie. He tells us also, how hee solicited her chaitie, but was still repulsed: and how in honour of her, and to enjoy her company, hee held a foldeine jousts at *London*, out of her Garter not a word. *Bawdell* an

Italian (if Drayton doe report him rightly) addes that hee had so farre prevailed on the Earle of Kent, the Ladies father, as to mediate for him. Of all this there is nothing true, but that the Earle of *Salisbury* was then prisoner in *France*, when *Roxborough Castle* was besieged. For first, the Earle of *Salisbury* had not the keeping of that Castle. The Scottish Writers who best know the businesse of their owne Country, say the contrary: *Hector Boetius* affirming, that King *Edward* gave *Sterling Castle* unto *William Montacute*; and *Roxborough* not unto him, but one *William Felton*, (as he calls him) a man of speciall merit in those times, and in the actions then on foot. Secondly, neither did King *Edward* raise the siege: the same *Boetius* telling us, that the Towne and Castle were both taken, most of the Garrison slaine; *Felton* the Governour of the Towne, and the Earle of *Salisbury*, both made prisoners. Vnto which, *Buchanan* agrees, as for the taking of the Towne, and of the Governour: but for the Earle of *Salisbury* he rather thinkes, *a Gallie et in Gallia captum*, that he was taken by the French in *France*, as indeed he was. That of *Bundello* is so foolish, that it needs no confutation: the Earle of *Kent* not being father to that Lady, said to be besieged in *Roxborough*; or had he beene, yet he was dead tenne years before the siege of *Roxburgb*, which happened in the yere 1341. Hence we conclude, that the *amica* spoken of in *Polydore*, was not that Countesse of *Salisbury*, of whom *Froissard* and *Bundello* fable. Nor could it be the Lady *Joane*, once the reputed wife of the second *William*, Earle of *Salisbury*: her marriage with that Earle having alwaies beene so questionable, especially both before and at the institution of the order, that it may well be doubted, whether the stile or title of Countesse of *Salisbury*, might at that time be given her, if at all it could at any. The case was this, this Lady *Joane* being the daughter of the Lord *Edmund*, Earle of *Kent*, was privately contracted, *per verba de presenti*, to Sir *Thomas Holland*, *carnali inter eos copula consecuta*, (I speake out of the Popes Bull) the contract being consummate by carnall knowledge. But afterwards, before the publication of the contract, *codem Thomas*

in remotis tunc agente, &c. the said Sir Thomas being beyond the Seas in the Kings service; *Williams de Montacute*, Earle of *Salisbury*, did marry her in *facie ecclesie*, in the open Church, and so detained her from her husband. Hereupon *Holland* now returned, and sensible of the iniurie, makes complaint unto *Pope Clement.* of that name the sixt, and he on due deliberation, commended the full cognizance of the cause to *Ademare*, Cardinall of Saint *Anastasia*. *Ademare*, after some time spent in it, being called home; the Pope appointed *Bernard*, Bishop of *Porto*, to decide the controversie: who after many trifling and long de-laiers, adjudged the Lady unto *Holland*; and hee petitioning his holinesse for execution of the sentence, it was accordingly committed to the Bishop of *Normich* and *London*. This Bull is dated at *Avignon*, where this Pope resided, the thirteenth of November, and of his Popedom the eighth yeere, which falleth just into the yeere 1350. and in the seventh moneth after that *Saint Georges* day, whereon this noble order was first instituted. So that allowing any reasonable quantity of time to intervene betwene the first complaint, and the finall sentence; (as certainly proceedings of that kinde, in so high a Court, and against adversaries of so great power, are exceeding dilatorie) during which time, therewas a separation to bee made of course, betwene the Lady and the Earle: it followeth that about the time of the foundation of the Garter, or rather some good time before it, if at all ever, she could not bee accounted as the wife of *Montacute*, and therefore not Countesse of *Salisbury*, as the fable makes her. Or say shee were, and that she were King *Edwards* Mistresse, meant by *Polydore*, who can suppose that the blacke Prince, a man accomplished with all vertue, would marrie with his Fathers Mistresse, or one at least, with whom his Father was suspected to be too familiar. Rather I thinke, that the young Prince affecting her, (as certainly shee was a Lady of incomparable beauty) and by the people generally called the faire Maide of *Kent*; on some mistake it was imputed to the King: and then this tale ioyned unto that in *Froissard*,

begat a third; whereby the fable was made perfect, as before I noted. Adde hereunto, that if the motto or imprese had reflected upon this occasion onely of the Ladies Garter, be she what she will: either the publike Registers had specified it, which they doe not, or else the Kings of England, some of them had ere this deserted it, as vaine and scandalous, which they have not done. Hence I conclude for certaine, as before I said, that all this Legend of the Queene or the Ladies Garter, is but a vaine and idle Romance, derogatory both to the Order and the Founder.

(8) Not to stay longer on this matter, let us a little look upon the seat and habitation, as it were, of this noble Order, the fairest and most stately of our English Palaces. A place first built by *Arthur*, as before wee said, to bee the leste of his *Round Table*: and as it seemeth, it continued a chiese house of the English Kings, when they had tooke it from the Britons. *Edward the Confessor*, to endow the Church of *Westminster*, which in part he built, gave it with the appurtenances, to the Monkes thereof, as an endowment and perpetuall inheritance (so the Charter runneth) to the praise of Almighty God, and to the use and behoofe of those which serve him. Long the Monkes had not held it, when the Norman Conquerour liking the situation of it both for State and pleasure, compounded for it with the Convent, and gave them other lands in exchange thereof. He having thus possessed it, beautified and rebuilt the Castle. *Henry the first*, his sonne, added a Church or Chappell to it, and therewithall a Colledge or society of Canons, eight in number. *Henricus primus* (saith the Register at *Windsore*) optime se factarum intellectus, si tam pulchra substitutionis arcis, Sacerdotale collegium adderet. Afterwards *Edward the third*, being here borne, and having founded in it the most noble Order of the Garter, *Anno 1359. incepit novum adficium in castello de Windsore*, as it is in *Walsingham*, began anew to build and beautifie that Castle: which by degrees, and severall Princes, was brought to that perfection which now it hath. So for the Church, as hee first founded it unto the blessed

Camden in
Arras.

bleſſed Virgin *Mary*, and Saint *George* of *Cappadoccia*, to came it to that beauty in the which wee now behold it, by ſeverall meaneſ. *Edward* the fourth began the walls of the preſent fabriſſe, and went no further. *Henry* the ſeventh, brought it unto the rooſe, and left it: Sir *Reginald Bray*, one of the order of the Garter, being a principall agent in it. But for the vaulting of it, it was done of the ſole charge of the Deane and Canons: *Christopher Verſe-Wick*, a great Miſter of that Princeſſe, being then the Deane. The totall of which charge came to 100. pound the vaulting, and foure pound onely the embattelling, as appeareth by an old Deede, betweene the Deane and Chapter, and the worke-men, now in the hands of the right honourable, the Earle Marshall, which he had of the Bishop of *Chicheſter*, ſome-time Canon there. The College here, (not to include the Knights which are 26,) conſiſteth of 13. Canons ſecular, whereof one was *Cuſtos*; *Kingſtowen*, the fourth *Cuſtos* being the firſt that was entituled the Deane: as alſo of 13. *Canoniſi minores*, Vicars, or *Perit-Canons*, now but ſeven onely; of 13. ſecular Clerks, and as many Choristers. The poore Knights, as they call them, which are here founded, were firſt intended to be 26, anſwerable to the number of the Order: but they are onely 13. whereof one is the Gouvernour; and thoſe not ſetled till the raigne of Queene *Elizabetb*. *Henry* the eighth indeed bequeathed their land unto them for their maintenance; which *Edward*, D. of *Somerſet*, after long ſuit and much expence, did in part make good. After, Queene *Mary* built their houses; her ſucceſſor Queene *Elizabeth*, gave them ſtatutes; and King *James* increased their maintenance, by adding twelve pence *per diem*, paialble quarterly out of the Exch. quer, whereas their pay is monethly which they receive from the Deane and Chapter. Each of which Knights is to have alſo yeerely for their Livery, a Mantle of blew or purple cloath, with an eſcocheon of Saint *George* embroydered on the left ſhoulder of it, but not circled with the Garter: which they weare conſtantly at the time of divine ſervice. Before they onely were as Pensioners and Corrediſts, and had ſome ſmall allowance.

allowance thence, but lived not there : there being sometimes more of them, and sometimes fewer; no certaine number. For maintenance of this College, the K. the founder, endowed this Church with a good evene : which partly by the other founders, and partly by the bouney of succeding Princes, was once well improved. But after, by the iniquity of the times, and the wretchednes of some Deanes; much of the lands, was aliened, and some made over in long leases, not yet expired : whereas by the ordinances of their first foundation, it was not lawfull for them to farme out any of their lands, for above five yeeres. Besides their staple rents, the benefit of the offerings, made by the fellowes of the Order (which then came to no small matter) were once wholly theirs. They also had the Saint *Anthony* pigges over all England, which being fatned by the people, of each litter one, and after sold away by the Colledge bailifs; came to 1000. marks the yeere : which meanes accredunto them, by the favour of K. *Edw.* the 4. who did appropriate unto the S. *Anth.* hospitall in Lodon; The offerings at Sir *John Shernes* shrine, in *North-Marston*, Com. *Bukingham*, one which was said to have conjured the Divell into a boote ; being worth 500. lib. *per annum*, were theirs also : the Vicarage of which Towne, was appropriated to them by King *Henry* the seventh, to make them recompence for some lands embezelleed from them, to the value of 400. marks yearly. But now both these are lost, and all other casualties, which the devotion of those times did bring in unto them. The fellowes of the Order, are the Patrons of this Church, some few have beene Benefactors also: *John D. of Bedford*, *William de la Pole D. of Suffolk*, and some others. As Benefactors, they are all praied for, and quarterly commemorated by the Prebends ; in the forme
 " that followeth. First for the Praier, it is this. O Lord God,
 " our heavenly Father and mercifull Saviour *Iesus Christ*,
 " assist our most worthy King continually with thy holy
 " Spirit, that as he is antiently and truely descended from
 " the most noble Princes of this Realme, and the bountiful
 " Patrons and Founders of this Order and Church, so he
 " may

„ may proceed in all good works, for sustentation of learning and helpe of poverty. And that all Noble men of this Realme, especially such as bee companions of this most honourable Order of the Garter, may likewise dispose themselves in honour and vertue at all times; that God thereby may bee the better honoured, the Common-wealth served, and their fame remaine to their posterity; and that we may all continue in the true Faith, and walke in good works that God hath appointed us, through Iesus Christ, &c. *Amen.* Then for the Commemoration, it is thus. We praise and thanke thee O Lord, in all the Noble Kings Patrons of this Order, and our Benefactors thy servants; humbly beseeching thy Majesty, as they for their times honorably and charitably did bestow their gifto to ourrelise, so we may faithfully use them, to the end that thereby others may be moved with such examples, to provide for good and learned Ministers to teach thy holy Word, and to be mercifull in relieving the poore, through Iesus Christ our Lord and Saviour. In lieu of which good offices, the fellowes of the Order, are bound by oath, to keepe as much as in them is, and to defend, the privileges and possessions of the Collledge: *Ut viz. pro virili iuarent sapparent, & defenderent, regium Sancti Georgij Collegium infra Castrum de Windsor, tam in possessionibus, quam in aliis rebus quibuscumque, vel ante datis vel postea donandis;* according as in the 19. yeere of King Edward the fourth, it was enacted in their Chapter.

(9) This Order, as before is said, is dedicated to Saint George, whom King Edward having invocated in the Battaille of Callice, and as *De Chene* relates, in that of Crecy also, had made the Patron of his Kingdome. This noted by our common Authors, but most authentically to bee prooved from the originall Charter of the institution. For there, King Edward tells us, that to the honour of Almighty God, and of the blessed Virgin our Lady Saint Marie, and of the glorious Martyr Saint George, Patron of the

„ right

„ right noble Realme of England, and to the exaltation of
 „ the holy Catholick Faith, he had ordained, erected, esta-
 „ blished and founded within the Castle of Windsore, a
 „ Company of 26. noble Knights to be of the said noble
 „ Order of Saint George, called the Garter. Hence is it,
 that in Latine Authors, they are called *Eques Georgiani*,
 Saint George Knights: and in some alio of the English. Nor
 doe they onely beare his name, but they weare his Image;
 garnished with pearles and pietious stones: appendane to
 their Collars, when they weare their robes; pendant at or-
 dinary times about their necks, in a golden chaine, or blew
 ribband. Vpon which circumstance both of the name and

Hi. of the world of the George, as they use to call, Sir *Walt. Ralegh* grounds
 p. 1. 2. 2. 7. 8. 11. himselfe and his opinion, from hence affirming, that the
 3. 4. 5. killing of the Dragon, is a thing historiall. Hee reasons

„ thus. And though (saith he) for the credit of the killing
 „ of the Dragon, I leave every man to his owne beliefe:
 „ yet can I not but thinke, that if the Kings of England
 „ had not some probable record, of that his memorable act
 „ among many others; it is strange that the Order full of
 „ honour, which *Edward the third* founded, and his suc-
 „ cessours Royally continued should have borne his name:
 „ considering the world had not that scarcity of Saints in
 „ these dayes, as that the English were to make such an e-
 „ rectio[n], upon a fable and p[er]son fained. So hee. And
 this I well allow of, in relation to the Saint; whose being,
 and whose being one of speciall eminency among the Saints
 it justifies sufficiently. But I per[t]wade my ielle, it cannot
 well be used in defence of his encounter with the Dragon:
 as being coldly advocated in the Register of Windlore, so
 often cited; which gives it for a matter doubtfull, and ad-
 judged Apocryphal. For saith the Register, *De Dracone ve-
 ro liberataque regie stirpis nuditissima puella, quod narrant, non
 est in anxi defensionum esse censeam, cum id Apocryphum non-
 nulls clament. Yet so, that neither he is willing, in justus
 obstat, condemnetur, that on the other side it be too p[er]vish-
 ly condemned; as that which then had found a general
 enter-*

entertainment in the world. But of the killing of the Dragon we have spoke already, in a place more proper: touching upon it onely here, to shew that neither of the two, neither Saint Georges name, nor Image, borne by the fel-lowes of this Order, may be, upon just grounds alleged by any, to justify that exploded story.

(10) Others there are, so farre from justifying all the Historie of *Saint George*; that willingly they would approve of no part of it: and therefore as they have made the whole Story of *Saint George*, to bee symbolicall; so have they made it also of the same nature, in particular relation to this Order. Thus Doctor *Reynolds* in his first of the Idolatries of *Rome*, *Verum illustres ejus ordinis be- Caz. 5. S. 27. 12*
roes melius jam educti atque eruditis, intelligunt Georgium suum
non Cappadocem esse sed Symbolicum; quo existantur & monen-
tur ut Draconem oppugnent & bestias, Id est, Romanum An-
tichristum. The nobles of that famous Order, instructed better then before, conceive it rightly; that this their *George*, hath no relation unto him of *Cappadocia*, but merely is Symbolicall: by which, faith hee, they are admonished and advised, to labour to destroy the Dragon and the Beast of the ~~the~~ *Apocalypse*, *Id est*, the Antichrist of *Rome*. And to this purpose Doctor *Bois*, late Deane of *Canterbury*; I write not this, saith he, *Gosp. 5. Sund.*
(having said all the worst hee could) to dishonour *after Easter.*
that Noble Order of the Garter. For under correcti-
*on, and *Salvo semper honore ordinis*, I take the *George**
which adorneth those right honourable worthies, to
bee Symbolicall onely: signifying that a valiant
Knight should bee alwaies ready, to fight against the
Dragon and other enemies of the Church and State
whatsoever. Which words of theirs may be approved
also so farre, as that this use may commendably be made of
it: but if they were thus spoken, either in reference to
the Story, or to the first intention of the founder, there
is not any thing more false, or more poorly wrested. For
if.

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if in reference to the Story, if the whole Story must bee onely Emblematicall; no doubt but they that first devised it, would have apparelled that their Embleme, or Symbolicall Knight, with a name fit for him: and not have called him *George*, which signifieth an husbandman. Or if in reference to the first intention of the founder; What reason had King *Edward* the sixth or his Counsaile rather, to order it so rigidly, that not the image of Saint *George* as now they weare it, should bee appendant to the Collars of the Order: but onely of an armed Knight upon his Horse, which could not possible reach home to his new Embleme, this new Symbolicall devise of our late reformers. Yet I deny not, but that some such use as they imagine, may commendably bee made of it, For by the Charter of the Institution it
 , appears plainly, that this most excellent Order was
 , first ordeyned, unto thy honour of Almighty God,
 , and to the exaltation of the Holy Catholike Faith.
 And in the Statutes of the Order, it is a cause sufficente
 to a Knight to bee refused at the election; yea and de-
 , graded also after his installation: that he hath beeene
 , convicted and attainted of heresie and error against
 , the Faith Catholike; or hath for any such offence
 , suffred any paine, or conviction publicke. Addeher-
 cunto that when it is appoited that their Banners, Swords,
 and Helmets, shall be placed above their stalls: it is to this
 , intent & purpose, to signifie (so saith the Statute) that they
 , doe beare them in defence of Holy Church, as all true
 , Knight-hood doth require. So that wee see (if that will please them) that there are many Items in this ex-
 cellent Order, which may well lesson and instruct the
 Companions of it, still to oppose the Divell, that old
 Dragon, and all his instruments what ever, in mainte-
 nance of the Gospell and Gods true Religion. But if
 the publicke Register may bee credited in this particu-
 lar, as without doubt it may; the *George* was given
 them as a part of their ordinary habit: to put them in re-
 mem-

membrance, that as their Saint and Patron, was in his time, a faithfull Champion of the Church of Iesus Christ, so should they also bee the Guardians, and Defenders of the Christian Faith. *Insigne Georgij Thoracem protegens, pectus illud in memoriam vocat, ut quemadmodum ipse proprius eorum Divus, Christi, & Sponsa ejus Ecclesia, fidelis & gloriosus Miles exitit: Sic & ipse, Christi Christianaque Religionis fideles Milites & Pro-pugnatores evadant;* As that Booke hath it. For which cause doubtlesse, *Geofray Chancer*, in the preparatory Sonnet to his *Canterburie Tales*, doth thus advise them.

— But for Gods pleasure
 And his mothers, and in signifiance
 That yee beeene of Saint Georges liverie
 Doeth him service and knighthly obeissance,
 For Christis cause is his, well knowne yee.

I am not able to affirme it; but probably some such matter also was intended, when it was enacted
 „ so precisely in the Statutes, That none of this most
 „ Noble Order, shall bee seene openly without his
 „ George: and that it may not be ingaged, aliened, nor
 „ sold, nor given away, for any need, cause, or necessity
 „ whatsoever. This I am sure of, that this their constant and
 continuall wearing of Saint Georges Image; may bee a
 faire instruction unto all of this Heroicke Order, never to
 lay aside Saint Georges resolution: of dying if need be, for
 the Faith of Christ, and in defence of his Religion and the
 holy Church; that so they may at last, receive with him
 the blessed and immarcessible crowne of glory, in the hea-
 ven of heavens.

CHAP. III.

(1) The manner of the election of Saint Georges Knights. (2) and their instalation. (3) The order how they sit in Saint Georges Chappell. (4) The honour done unto the Soveraigne by the rest of the companions. (5) The severall wyes whereby the places are made vacant. (6) An answer unto Polydore Virgil, and his misreporting of the statutes. (7) Saint Georges festivall, and the celebration of it. (8) The robes and habite of the Order. (9) The Officers which appertaine unto the Order, and their severall pensions. (10) Together with the honourable robes and ensignes which belong unto them.

(2)

Aving thus spoken of the institution of this most noble Order, the names and seate thereof, in the former Chapter: it now remaines that we speake somewhat also of their elections, installations, and convenings; their robes and festivall; and such other things as appertaine unto the ornament and honour of the same.

To begin therefore with the elections, wee must first take notice, that the Kings of *England*, are (as wee laid before) the Soveraignes of this noble Order. To whom it appertaines to have the declaration, reformation, and disposition of the lawes and statutes of it; which being first devised by that victorious Prince, King *Edward*, by whom the Order first was founded, have beeene revised and altered, and enlarged, as occasion was, by the Kings succeeding. As also it belongs to them, or to their lawfull Deputie by them nominated



nominated and authorized, to solemnize the Festivals, and hold the Chapters; and choose into the Order, whom they esteem to be most worthy of that honour, and like to bee the greatest ornament unto it, yet so that for this last particular, sixe at the least of the Fellowes of the said Order, doe convene at the election, and concurre in it: the residue of them being all warned to be present, and such as faile of their attendance, without iust cause, such as the Soveraigne shall approve, to be amerced: Such of them as appeare at the time and place appointed, are to array themselves in the Mantle proper to their order, before they goe into the Chapter-house, or place of election: for want of which, his Majestie now being, then Prince of Wales, and Philip, Earle of Montgomery, were in the 22. of King James, debarred at that time from giving of their suffrages. As for the forme of the election, the yongest or puissne of the Order begins first, and nominateth nine, viz. three Princes: under which name they comprehend all, from Earles inclusively, and upwards; three Barons, viz. Lords and Vicounts, and three Knights Bachelours or Bannerets: so ascendendo the next followeth. He that hath most voyces, upon calculation, is pronounced elected: yet so, that commonly the Soveraigne useth to impart his pleasure to the rest, that they may all concurre with him. Yea, and sometimes the Soveraigne, as he may by Statute, pronounceth him to be elected, *quem dignorem regnoque suo magis idoneum esse indicabit*; whom hee conceives most worthy, and like to bee most profitable to his affaires: as Casimire King of Poland was in the 28. of Henry the sixt, pronounced elected by the King; though he was named by one onely of the sixe Electors. Nor doe they altogether goe by way of scrutinie; but sometimes have proceeded *viva voce*; as not long since, in the election of James, Marquesse Hamilton, in the raigne of King James of happy memory. In nominating of the partie, two things there are, which they especially observe. First, that hee be a Gentleman of name and Armes for three discents, both by the Father and the Mother. For which cause when the Garter was reproachfully taken from the Lord William Page, by

Dudley of Northumberland; that so it might be given to his eldest sonne, *John, Earle of Warwicke*; he used this colour, to disguise that unworthy action; that the said Lord (as the first raiser of his house) was said to bee no Gentleman of bloud, neither by Father nor by Mother. So Sir *John Haywood* tells the storie. The second thing to be observed, is that the partie nominated, be a Knight, and without spot or foule reproach: as *viz.* not convict of heresie, nor attaint of treason; nor by his prodigalitie and riot decaied in his estate, by meanes whereof hee is not able to conserve the honour of his Order; nor lastly, such as ever fled in the day of battaile, the Soveraigne or his Lievetenant being then present in the field. In all which cases, a Knight elected and installed, may, if it please the Soveraigne, be degraded also. I say it is observed, that the partie nominated, be a Knight; concerning which, there was a memorable case in the 17. of King *Henry the eighth*, which was this. The Lord *Rous* being elected of the Order, and installed, notice was given unto the King, that he was no Knight. A chapter thereupon being called, the installation was pronounced voyde; and afterwards the Gent. being Knighted by the King, was againe elected.

Regist. Bind.

*i. B. f Ed 6.
2. 243.*

(2) The partie chosen by the Prince, if he be a stranger, is certified thereof soone after, by letters from the Soveraigne: and many times the statutes of the Order have been sent unto him to consider of them, whether or not he will accept of the election. But this is a matter merely formall: For commonly our Kings are first well assured of the parties good affection to them, before they choose him: nor was there ever any King, or forraigne Prince, that hath refused it, but *Philip, D. of Burgundie*, and he refused it, by reason of some difference betwixt him, and *Humfrey, Duke of Gloucester*, about the Lady *Jaqueline*, whom D. *Humfrey* had then lately married. But other Princes, as by our Kings it is conferred upon them for an honour; so by them is it accepted also as a favour: the greatest pledge of amitie and faire correspondence betwene friendly Princes. Witnesse the letters

letters Patents of the King of Sweden now being, whereby Master *Henry Saint George*, one of the Heraldes, sent to invest the said King with the Order of the Garter, was created Knight. In which that King acknowledgeth, that by his Majestie of Great Britaine, his most deere brother and allie, he was elected of the Order: *in articulis amicitiae nexum, & evidenterissimum amoris erga nos sui perpetuò duraturi*; as an allurance of his love, and a bond of amitie. So runnes the Patent, dated in his Campe at *Darsawe*, in the land of *Prussia*, *Septemb. 26. Anno 1627.* On this acceptance, the Soveraigne forthwith sends unto him by his Embassadour, and the chiefe Herald, or some other in his roome, the habit of the order, together with the Garter and the Collar, wherewith they presently doe invest him. And on the other side, the Prince or stranger so invested, within convenient time, send their sufficient deputie, with a Mantle of blue Velvet, to be installed in their roome at *Saint Georges Church* in *Windsore*. Which Deputie so employed, is of himselfe to be of knightly ranke, and without reproach, that so hee may the better represent the person of the Prince elected. Vpon which ground of Statute, there was a speciall dispensation made unto the Deputie of the King of *Denmark*, installed in that Princes roome, *Anno 1605.* who neither was a Knight himselfe, nor would receiue that order at King *James* his hand; *quippe equebris ordo in usu non erat apud nos*, as in the Register of *Windsore*, because the order of Knighthood was not in use amongst his country-men. But if the partie chosen be a subiect of the Kingdome, the Garter is delivered to him presently on his election, to signifie that he is chosen into the order. Afterwards in the Chapterhouse (for so it is ordained by Statute) upon the reading of his commission before the Soveraigne or his Deputie, hee is invested with his Robe and Hood. Then followes the installment in the Quire at *Windsore*, performed with many grave and magnificent ceremonies, which done, he is presented with the Collar of his order, and from that time accounted as a fellow and Companion of it, and absolutely possesseled of his place therein. Whereas in case he die before

his

his installation, he is not to be reckoned as a fellow of it, to have privilege thereby; save that in antient times, *babebat missarum medicatatem*, as the statute tells us. These at their installations, have an oath ministred unto them, that to their power, during the time they shall be Fellowes of the Order, they shall defend the honour, quarrels, rights, and Lordships of the Soveraigne; and that they shall endeavour to preserve the honour of the said Order; and all the statutes of it they shall well observe and keepe, without fraud and covin. Which oath is by the natives and subiects of the kingdome, taken absolutely, and in termes: but many times by strangers, relatively, and by halves, in reference to some former order, of the which they were.

Camden in Eli-
zab.

So when King *Henry the third of France*, was by the Earle of *Darby* invested with the Garter, *Anno 1585.* he tooke his oath to keepe the statutes of the order, in all points, *qua legibus ordinis, S spiritus, & S. Michaelis non adversantur*; wherein they were not opposite unto the order of Saint *Michael* and the holy Ghost; to which he had beene sworne before. Vpon which reaon also, *Fredericke, King of Denmarke*, though he did joyfully accept the habit of the order, refused to take the oath at all, because he had beene sworne before to the French King, at his installation in the order of Saint *Michael*.

Id. in Anno
1582.

(3) Being thus solemnly installed, and seated in the place belonging to them in the Chappell; their next care is to fasten an escocoenon of their Armes in a plate of mettall upon the backe of their said stalls: which they remove, according as themselves, in order are advanced higher. And in that order doe they also change the places of their banners, swords and helmets; which are continually over their said stalls, during their being of the order. This onely is the difference, that at the death of any of the Knights of this noble order, their plate of Armes is left for ever to that stall, wherelast they lye, in remembrance of them: whereas the banner, sword, and helmet, are all taken downe, and offered with all due solemnities; the offering made by such

of

of the surviving Knights, as by the Soveraigne shall be destinat to that service. I said before, that they remove their plates and hachments (for so they call their swords, helmes, and banners in one word) according, as them selves, in order, are aduanced higher. For in this order they take place, according unto the antiquity of their creation, and not according to their titles, dignities, and estates: so that sometimes a Knight Bachelour hath place before an Earle or Baron, yea a Duke or Marquesse; as not long since, we had example in Sir *Henry Lea* Knight, keeper of the Armorie, who had precedencie of the Duke of *Lenox*. And so they goe also in this order to the Chappell, and sit accordingly at the table on *Saint Georges Festivall*. Onely in honour unto strangers, who be Dukes, or sonnes and brethren unto forraigne Kings and Princes: it is permitted by the statutes, that they take their roomes and places, according to their qualitie. But this is but a late indulgence. For antiently, whosoever was elected into the place of a Knight deceased, succeeded also in his stall: without respect of any qualitie or degree. If a King crowned, came in the place of a Knight Bachelour, whose stall was lowest, he sate there also: no difference being made betwixt Forraigners and Natives, but all accounted of as Fellowes. This is evident by the plates of severall Kings and Soveraigne Princes, placed in lower stalles; as will appeare anon out of two antient Tables hanging in the Quire of *Windsore*: as also from the first intention of the Founder, who meant them all as Fellowes and companions of the same order, and therefore no prioritie to be challenged by any of them, no more then was in *Arthurs Table*, which hee imitated. *Henry the seventh*, as is supposed, made the alteration, as farre as it hath reference to forraigne Princes. The rest continued in those Stalls, where, at first they sate, save that the Soveraignes reserved unto themselves this power: once in their lives (so saith the Statute) to make a generall translation of all the stalles at their pleasure, except of Emperours, Kings, Princes, and Dukes, which alwaies were to keep their places, except they were aduanced higher.

„ In which translation never the lesse, the long continu-
 „ s, anice in the Order, and the merit and worthinesse of the
 „ Knight was to be considered. That forme of sitting in
 their stalle which is now in use; viz the order of succession
 in seniority, came in by vertue of an act made in the 7th of
 Queen Elizabeth: as being thought more equall and with-
 out exception, then the other was.

(4) Yet notwithstanding, though by the first intenti-
 on of the founder, they were accounted all as fellowes; the
 Soveraigne challenging little more, then a priority, and pre-
 cedencie, and that they have a disposing power in the elec-
 tions, and other the solemnities which concerne the Or-
 der. Divers things have beene since enacted, in honour of
 the Soveraigne. Particularly, that at their entrance in the
 Church, in and the Quire, or Chappell Royall; after obe-
 lissance made to the high Altar, they are to doe like rever-
 ence to the Soveraigne, or in his absence, to his stall, which
 began on this occasion. *John D. of Bedford Deputy for K.*
Henry the 5. did in a Chapter held the 3rd of May, Anno
1425. of that King the 9. enact by generall consent, that
low obeilience should bee made by all the fellowes of the
Order unto the King, or in his absence to his stall. Which
when the King obserued as he was present at the evening
service of the same day, hee signifide to all the fellowes
*which then were present, *Multo rationabilius & convenientius*
esse, ut primum Regi vere supremo atque omnipotenti Domino
Deo & ejus Altar, prou facts debitum impenderent honorem,
in modum virorum Ecclesiasticorum, & deinde perimplerent id
honoris, quod sibi sedilice suo aportere crederent: That hee
would have them first to doe obeilience to the King of
Kings, even to Almighty God, and his holy Altar, accor-
ding as the Cleigy then used to doe; and after, if they
thought it fit, to him, or to his stall. This was then done
accordingly, and is still continued; both at their entrance
in the Church, and returning backe. Nor to the Soveraigne
only, but in his absence doe they the like reverence unto
his Deputy. Only the difference is that the Deputy puts off
*his**

his Cappe to them, as they passe along; which the Soveraigne doth not. And for a further honour unto the Soveraigne it was enacted not long since, viz. in the 17. yeere of King James, that at the Royall feaſt on Saint Georges day, when Garter King of Armes, proclaims the Soveraignes ſtyle or titles, in Latine, French and English, as the cuſtome is: *ornatus committones (exceptis magnis Principibus) tantisper ſtene atque aperto capite*, all the Companions of the Order (except Soveraigne Princes) ſhal rife up from their ſtaies, and attend that ceremony, ſtanding upon their feet, and their heads uncovered. Adde, that they are to waite upon the Soveraigne in the ſolemnity of their feſtall, and to attend him from his great chamber to the Chappell, in proceſſion, attired in the robes and full habit of the Order: not to depart, nor diſrobe themſelves, untill the Soveraigne, either by his example, or ſome other ſignal, gives them licence. *Ne quæſe exuent, donec Supremus vel eius deputatus exuerit, exaudient tempus effe decreverit*: as the blacke Booke of Windſore hath it. Other the punctualities of their due obſervance, I forbear to mention.

(5) Hitherto have we ſpoken of the election of Saine Georges Knights, of their admiſſion, forme of ſitting in their ſtaies, and duties to the Soveraigne. A little would bee ſaid of the meanes and waies whereby the roomes are voyded, and ſo place made for others, to ſucceeđe by thofe elections which are three especially: viz. death, degradation and ſuſtrendy. The ſecond of the three, for here we will not ſpeake of death, is degradation; a piece of Iuſtice more to be commended where it may not, then where it may bee ſpared. The caſes wherein degradation is allowed of, I have ſhewn already: but the examples of ſuch as have beeđe finally deuelfed, are not many. During the warres and buſtlings betweene Yorke and Lancaster, *Butler* the Earle of Ormond, *Lionel L. Welles*, and *Galard of Duras*, were degraded utterly, and ſo were ſome attainted legally of treaſon in the times ſucceeding. Some for a time, have beeđe deuelfed, and againe revelfed. *William Lord Paget*, which was ſo ſcornefully

Camden. Eliz.
Anno 1563

Hab. Cb. in H. 6

Camden Eliz.
Anno 1560

fully degraded by *Northumberland*, was by *Queene Marie* with great honour, restored againe unto his Garter. And Sir *John Fastolfe*, which for his valiantnesse had beeene elected of the Order ; was by the Duke of *Bedford* under whom hee served, and unto whom hee was great Master of the houſhould, develte in great anger, of his *George and Garter* ; because he had departed from a battaile which the English lost, without stroke stricken. But afterwards, upon good reaſon, and excuse, by him alleaged in his deſence ; as certainly he was a wise and valiant Captaine (though on the ſtage they have beeene pleased to make merry with him) he was reſtored unto his honour. The third and laſt meaneſ of avoydance, is by cefſion and ſurrendry ; and hereof the examples alſo are but few. This I am ſure of, (not to make further ſearch into it) that *Philip King of Spaine*, being offend with *Queene Elizabeth* for altering Religion ; and thereby alienated from the English : delivered backe to *Viscount Montague*, the robes and habit of the Ordre ; wherewithall, upon his marriage with *Queene Marie*, hee had beeene invested. By which his Act, as the Historian hath obſerved, *Cum Anglis amicitiam viſua eſt prouſua ejurare* ; hee ſeemed to breake off utterly, all amity and friendſhip with the Realme of England. Tis true indeed, King *Philip* being once reſolved to renounce his Ordre, was of neceſſity to ſend backe the *Garter*. For ſo it is ordeined amongſt them, that even ſuch of them as depart this life, are to take care eſpecially that the *Garter* be ſent backe unto the Soveraigne : by him, and the Companions of the ſaid Ordre, to be diſpoſed to ſome other. Examples in which kinde, are infinite and obviouſ.

Hist. Ang. l. 19

(6) I ſhould now from the Knights, proceed in order to their Patron ; and from their installation, to his Festivall : but that I firſt muſt meete an errour, by ſome accounted as a Law and Statute of the Ordre ; and ſo delivered by tradition from hand to hand. *Habent iſti Equites certas Leges, quibus iſkud cum primis eſt conſtitutum, ut mox ſe iuuent defen- dantque.* They have (ſaith *Polidore*) certaine Lawes amongſt them

themselves, and this as one of the most principall of all, that they assist and defend each other, in all extremities and assaies. So he, but doubtlesse there is no such matter. Only the Knights are bound by Statute, not to ingage themselves in the service of a forreine Prince, without licence from their Soveraigne : nor to beare armes on one side, if any of their fellowes bee already entertained upon the other. This is the ground of the report, for *omnis fabula* (as the *Mythologists* affirme) *fundatur in Historia*. Yet hereupon, *Alphonso*, Duke of *Calabria*, sonne unto *Ferdinand* King of *Naples* ; knowing that *Charles the 8.* of *France*, threatned the Conquest of that Kingdome : did with greate importunity request, to be elected of this Order, as accordingly he was. Conceiving, that if once he were Companion of that Order, the King of *England*, as the Soveraigne therof, would bee obliged to countenance and aide him, in his warres against the French. Which hopes, as they were built upon a false and ruinous ground : so is it not to bee admired, if they deceived him. *Polydore Virgil*, who before accounted mutuall defence, to bee a Statute of this Order, doth in this passage overthrow his owne building : Concluding this relation of *Alphonso* and his investiture, with this note ; *Iam pridem ea consuetudo ferendis auxiliis obsoiverat*, that long agoe that custome had beeene out of use: He might as well have said, and more agreeable unto the truth, it had never beeene ; for no such thing appeares at all upon the Statute. Therefore I rather thinke that *Polydore* mistooke himselfe in *Alphonso* purpose : who as I verily am perswaded, desired this investiture into the Order, not so much out of hope of helpe from *England*, which lay too farre off; as to keepe up his reputation with the *Italian* Princes, who lay round about him.

(7) Having thus spoken of the election, installation, and other ordinances of this noble and Heroick Order; we will descend in the next place to give you notice of their Festivall : which they hold every yeare on Saint *Georges* day, unlesse there be some great occasion to deferre it. So *Poly-* ^{Id. 1.19}

Polydore, Ordo est D. Georgio et militum predicatorum; quae
 Equites quotannis dominis Sanctis, multis ceremoniis colunt.
 His Order saith that Author, is dedicated to S. George,
 as the chiefe Saint and Patron of Military men; whose
 festivall they very solemnly obserue, with many noble
 ceremoniis. But what need Polydore have produced unto
 this purpose, since from the Statutes of the Order wee
 have a testimonye farre more valid and authentical. For
 there it is enacted, *ut ubi in fuero in modo libertate gaudet. &c.*
 that wheresoeuer any of them be, if they be of liberty,
 they shall attire themselves in the full habit of the Or-
 der: and be devoutly present at the divine service, both
 of the Vespers and the Day. But if they be within the
 Realme, they shall attend the Soveraigne, all of them;
 that they may be present with him at the holy Offices,
 and at their meate in the great Hall, in honour of their
 Saint and Patron. Such as are absent with a lawfull and
 allowable excuse, are not permitted to enter in their
 stallis the next feast after, but to sit bellow amongst the
 Choristers: nor is he suffered at the offring, to goe a-
 mongst the other Knights, but of what ranck or seniority
 soever he shall be, he must offer last. After which pen-
 nance donne, he is to come before the Soveraigne or his
 Deputy, and demand pardon for his fault; by whom at
 last he is appointed to goe unto his stall, in his first estate.
 But if he faile a second time, and be within the Realme,
 not having any excusation (so saith my Copy of the Sta-
 tutes) allowable to the Soveraigne or his Deputy, as is
 above said, he shall not enter into his stall from thence-
 forth, untill the time that hee have given and offered a
 Iewell on Saint Georges Altar, of the value of 20. marks
 of Silver of Troy, and from thenceforth hee shall double
 every yeare the penalty, unto the time that he be recon-
 ciled. Nor are those punished onely which are absent,
 but also such as come late to the divine service, or not to
 the beginning of it, are not permitted, for that time, to take
 their places, but must abide below in the Choristers seates,
 before their stallis: as not long since did *Henry Earle of*
South-

Southampton in King James his time. So punctually are they bound to observe the day, and the service of it. But to proceede to the solemnity of this Feast, the Knights as many of them as are present, are to attend both on the Vespers and on the Day it selfe, at Divine service; attired with the most rich and stately mantles of their Order, and gallantly adorned with their most rich and sumptuous Collars. In which their going to the Church, and at the offerings, and in sitting at the table, they goe and sit by two and two, every one with his fellow which is foreagainst him in his stall: and if by chance it happen that his fellow be not present, they doe both goe and sit alone, and have their meise unto themselves. I say if so it chance to happen. For all the fellowes are obliged, as before I said, to bee there personally present; without a just and reasonable cause, acceptable to the Soveraigne or his Deputy, and signified under their seale of armes by speciall letters of excuse. Other the pompe and rich magnificence of this feast, I forbearre mention; as utterly unable to expresse it. The mind is then best satisfied in such things as this, when the eye hath seene them. Onely I adde, that for the place of this solemnity, it was appointed by the Statute, to be Windfors-Castle, the seate and Palace of the Order: or as the Poet calls it,

*The Garters Royall seate, from him who did advance
That Princely Order first, our first that Conquered France;
The Temple of Saint George, whereas his honoured Knights
Upon his hallowed day observe their antient rites.*

*Dreyf. in Poly.
O. b. long 15.*

And as it was appointed, so was it also there observed and celebrated, till the 9. of Queene Elizabeth: when it was ordered and enacted, that where the Soveraigne was, there shoulde the feast be solemnized; nor was it after held at Windfors, in all her reigne, or often since.

(8) The robes and habit which belong unto this order, and are worne onely upon solemne dayes, and great occasions, (besides the Garter and the George, worne com- monly) are a Surcoate, a Mantle, and an Hood, all stately and magnificent, both for stiffe and fashion: together with a Collar made of pure gold, composed of Knots and Gar- ters, enamelled with roles white and red; the image of Saint George richly set out with precious stones, appendant to it: Of these they are to have a Mantle laid up in *Windfore* Ca- stle for them, to be in readinesse for any sodaine chance, which might require their presence in Saint Georges Chap- pell, or in the Chapter-house: besides, that there they are to solemnize the installations of their brethren, and per- forme their obsequies. Adde hereunto, that if they come within two miles of it, (except that they bee hindred by some weighty businesse) they are all bound by statute, to repaire thither, and putting on their Mantles, to goe into the Chappell, and there make their offerings. Neither at any time of the comming thither, shold they depart from thence, till they have offered in like manner. Of ordinarie wearings there are onely three; the George, the Garter, and the device upon their Cloakes, The George, or image rather of Saint George, they weare about their necks continu- ally; appendant either to a blue Ribband, or a little chaine. And is so constant and continuall a part of their daily habit, " that it is ordered by the statute, that none be scene abroad, " or openly without his George: and that it may not bee " ingaged, aliened, nor sold, nor given away, for any need, " cause, or necessity whatloever. The Garter is of blue, worne alwaises on the left legge, the impresse of it wrought with golden letters, and inchaied with pretious stones, and fastened with a buckle of gold, as with the bond of unitie and concord, to shew that there should be amongst them, a communio both of love and vertues. This seemes to bee the principall, as it is the denominating part of the whole habit. For presently it is given to him that is elected of the " order, in planum argumentum quod unus ordinis illius habendus " sit, in token that he is to be accounted of the order: wher-

as his Robes are not given unto him till his installation. And in case any of them bee seene abroad without his Garter, he is to pay two crownes to any officer of the order, who shall first claime it, unlesse they bee to take a journey, for then it is sufficient to weare a blue Ribband under their bootes, to denote the Garter. Last of all, in the first yeere of our dread Soveraigne now being, April 27. 1626. it was thus enacted, that all Knights and companions of the order, shall weare upon the left part of their Cloakes, Coates, and riding Calsocks, at all times when they shall not weare their Robes, and in all places of assemblie, an escocheon of the Armes of Saint George, i.e. a Crosse within a Garter, not intched with pearles or stones: in token of the honour which they hold from the said most noble order: instituted and ordained for persons of the highest worth and honour. So farre the statute. He which would see what speciall mysteries are fancied upon each part & particle of this habit (the last excepted) the colours, fashion, stiffe, and what ever else may be imaginable: let him consult a Pamphlet, published 1631. by Boſquierus, it is entituled *Catechismus ordinis equitum pericclidis Anglicane*, the Catechisme of the Garter, written by one Mondonius, once the Popes Nuntius in this Kingdome: composed affectedly after the vaine of *William Durantes* in his *Rationale Divinorum*. But such a piece of stiffe, for dull conceits, and farre fetcht mysteries, and extravagancies, did I never meete with. How much more happily bath he which writ the poeme of the marriage between *Tame* and *Isis*, given us a briefe touch, both of the Patron, and of the Knights, and of their habit, thus as followeth.

*Auratos thalamos, regum praeclara sepulchra,
Et quecunque refers, nunc Windeſora referre
Define. Cappadocis quamvis sis clara Georgi
Militia, procerumque cohors oblamydata nitenti
Cincta perisseclidis suras, te^z lumine tanto
Illustreret, tantis radijs perstringit & orbem:
Ut nunc Phryxanthos siernat Burgundia vellus;*

Contemnyas.

*Contemnat ecclesie variatos Gallia torques,
Et cruce conspicuas pallias, Rbodus, Alcala et Elba,
Solaque militia, sit gloria splendida vestre.*

Wⁱnd^sore relate no more, the glorious things
In thee, thy gilded roofes, and Tombes of Kings:
Or that thou art so honour'd in the rites
Of *George* the Cappadocian Martyrs Knights.
Who clad in Mantles rich and circled round
The legges, with that the Garter so renown'd;
Doth so advance thy name, and with its raiers
Splendant and glorious, so the world amaze:
That *Burgundie* her golden fleece neglects,
And *France* Saint *Michaels* Collar disrespects;
And *Spaine* and *Malta* both, esteem but small
Their croſſed robes: thy order dimmes them all.

(9) And now at laſt we come unto the officers pertaining to this noble order, which now are five: but were originally two onely, the Prelate and the Register; both inſtituted by the Founder. The Prelate of it, alwaies is the Biſhop of *Winchester* for the time being; reputed in those times, Earle of *South-hampton* alſo, as the ordinance informes me. His office is, to celebraſe diuine Service, at all publike actions of the order, which require that dutie, and to receiue the votes of all the Knights, when the elections are, and calculate the ſuffrages: which laſt, of late hath beene discharged moſt commonly by the Chancellour: *William de Edmon*, Biſhop of *Winton*, at the time of the foundation, was the firſt Prelate of the Garter. The Register, Scribe, or Notarie, was antiently any of the Canons, whom the King appointed; (the Deane or Cuftos being preſent at the Chapters by his place.) and ſo continued till *Owen Oglethorpe* (aſterwards Biſhop of *Carlile*) being Register and Canon, was made Deane, Anno 1553. who carried it along with him to that office. Siſce it hath beene appropriated in a manner to the Deanes, to whom there is to be allowed a Pension of 50. pound per annum, paid to him

him till the King prouide him of some other meanes, of the same value or above. To these two officers, *Henry the fifth* added a King of Armes, which he called *Garter*, principall King of Armes in *England*: Sir *William Bridges*, Knight, being the first that bore that title. His office is to tend upon the order at their publike meetings and solemnities, and to doe service at their funerals when they are deceased: for the discharge whereof, he hath a fee of 40. pound *per annum*, paid him by the King, certaine allowance yeerly from the Knights themselves; besides his perquisites. Which certaine fees, antiently rated in the Statutes, were by an order of King *James*, in the fifteenth of his raigne, thus settled, *viz.* that every King which shall be of the order, is to pay 10. pound yearly, every Prince 8. pound, [Dukes of the roiall bloud, 6. pound, other Dukes, 4. pound; a Marquess, 3. pound, 6. shillings, 8. pence, an Earle, 2. pound, 13. shillings, 4. pence, a Vicount, 2 pound, 6. shillings, 8. pence, a Baron, 2. pound, and a Knight Bachelor, foure nobles. The Chancellour was first instituted by King *Edward*, of that name the fourth, *Anno 1477.* the first that had this office, being *Richard Beauchamp*, Bishop of *Salisbury*, made by King *Edward*, Deane of *Windsoare*, after hee had beeene 27. yeeres Bishop of *Salisbury*. His successors in that See, (which in whole Diocese, *Windsoare* is, though exempted from it) enjoyed it for long time together: and as some thinke, till *Edward the sixt* bestowed it on Sir *William Cecil* his chiefe Secretary: nor hath it since, bene in the hands of any of the Bishops of that Church, though Bishop *Cotton* much endeavoured to regaine it. To him, the Chancellour, the common seale belonging to the order is committed, for the dispatch of mandates, missives, and commissions which concerne the order: it being enacted in the twentieth of King *James* his raigne, whatsoever doth concerne the order, shall passe their owne seale onely, and no other. Hee hath an annuall pension of 100. pound allotted to him, and by decree of Chapter, *Anno* the fifth of our dread Soveraigne now being, it was awarded him to take place above all Knights, not of his Majesties privie Counsaile, and before

fore the Chancellour of the Exchequer, in case they were of equal rank, and the same degree. And last of all, *Henry the eighth, added an Vther, called Black-rod, to attend upon them in the fourteenth of his raigne, 1523. qui pro dignitate & honore ordinis, omnium ostiariorum ipsius regni summus erit*, saith the institution, who for the credit of the order, shall be reputed as the principall Vther of the kingdome. His fee is 30. pound *per annum*, besides vailes and casualties.

(10) These officers, to reward them for their attendance, besides their fees, which all of them are allowed save the Prelate onely, have also good respect, and faire regard had of them, in their severall services. The Prelate is to have his lodgings and his diet, wheresoever the Court shall be in times of busynesse and solemnite, at the Kings charge, such as Earles use to have in those publique Festivals: and hath a speciall robe of honour, such as the Fellowes of the order use to weare, appointed him for Parliaments and solemn meetings; it being also granted him, in token of his office about his armes to beare the Garter, as doe the Fellowes of the order as also on his fore-finger, or his thumb, wherewith in a Garter, his Coate of Armes is impaled with the Armes of the See of *Winton*. The Chancellour is allowed also the like habit, and the same diet: and by an order of *Queene Maries*, to weare about his necke, at a Chaine or Ribband, a lewell with a *Rose guento*, within the Garter. So for the other officers, as I am given to understand by my courteous friend Sir *William Segar*, now Garter, or chiefe King of Armes; the Register, Garter, and the Vther, weare robes of crimson Sattin, with escoucheons of *Saint George*, without Garters, on the left shoulder. As also that the Garter, King of Armes of the order, useth to weare within a Garter, the Kings Armes crowned. Moreover, that the Carter, I meane the King of Armes so called, doth beare before the Soveraigne, a white Rodde or Virge, with the Armes of *Saint George* on the toppe thereof, enamelled and impaled with the Soveraignes Armes; and that the

Vther

Vther called the *Black-rode*, beareth a Virge of blacke colour: of which the one doth signifie *Pramum*, and the other *Pons*. For when that any new-made Knight is presented to the Soveraigne, *Garter* doth bring him in with the white rodde: and if at any time a Fellow of the order forfeiteth his place, he is arrested by the *Black-rod*. So farre Sir *William Segar* hath by his speciall fauour, beeene pleased to let me know, what honourarie respects belong unto the officers of this noble order. Adde hereunto, that for a greater grace unto them all, *Henry the eighth* enacted, that within the Quire at *Windfore*, in all great and publike meetings, two leates shalbe provided, both of them to bee placed along before the Soveraignes stall: the one of them for the Prelate and the Chancellour, the other for the *Register*, the *Garter*, and the *Black-rod*. But it is now time, that I present you with a Catalogue of the Knights and Fellowes of this most excellent order, according as I haue perfected the same, out of the common Registers, by the assistance of my good friend, Doctor *Mathew Wren*, now Deane of *Windfore*: to whose humanity I am exceedingly obliged, and willingly acknowledge, that from him I haue received much helpe, in perfecting this latter part of my discourse, that concernes the Order. Which, with the antient Tables of succession, and a list or Catalogue of the principall officers which have beeene belonging to the order: I purpose to deferre till the next Chapter.

CHAP. IV.

(1) *The History of the Order reduced to certaine tables.*
 (2) *The ancient manner of succession in the stalls at Windsor, exemplified out of two old French Tables in the Quire there.* (3) *A Catalogue of all Saint Georges Knights, from the first institution of the Order unto this present.* (4) *As also of the Prelats of the Garter.* (5) *And Chancellours thereof.* (6) *To-gether with a list of the Deanes of Windsor.* (7) *The Registers of the Order.* (8) *And principall Kings of Armes, called Garter.* (9) *The state of the said most noble Order, as now it stands.* (10) *A recollection, and conclusion of the whole.*

(1)

Hus having shewne you what opinion and esteeme, Saint George hath alwaies had in England, both in the Saxon times, and in the Norman; and thence descended to the institution of the most noble Order of the Garter, entituled to him, the maner of election and ceremonies at the installations of his Knights, together with such other things as concerne the lustre of the Order: it now remaines that I present you with a Catalogue of such Peeres and Princes, as have beene made Companions of it; as also with a list of such principall officers, as belong unto it. The whole which is to follow, wee purpose to comprise in fourre severall Tables. Wherof the first conteines the antient manner of succession in the stalls at Windsor, exemplified out of two old Tables in the Quire there. The second shall conteine the names and titles of such persons,

as

as have beeene chosen of the Order, from the first institution thereof, unto the present: and the time also of their Elections. The third, a Catalogue of such principall Officers, Prelats, Chancellours, Registers, and Kings of Armes, which have done service to the Order: To which wee also shall adjoyn a List of the Deanes of Wind'ore: as being by their place, especially interessed in the Order, and for long having beeene the Registers thereof. Last of all, we shall present you with the State of the said most Noble Order, as now it stands: and so conclude with a briefe summary, and repetition of the whole. First then wee will begin, with the antient tables of succession, kept in the quire of Wind'ore; on each side one: wherein are comprehended the names of all the founders, and such as did succeed in their severall stalls, till the beginning of the reigne of King *Henry* the seventh. And this I shall the rather doe, partly that such an antient Monument, almost eaten out with time, may be preserved; if at the least any long life be destinat to this discourse: but principally for a prooife and evidence, how those of this most excellent Order, did formerly succeed each other. For howsoeuer now it bee, that he that is elected last, sits in the lowest stall; and after, as the places voyde, is promoted higher: and that it is permitted unto Kings, and Soveraigne Princes, and their children, to take precedency, not according to their continuance of the Order, but their dignities; yet at the first it was not so. The founders purpose was, they should all bee fellowes: and therefore if a crowned King, came in the room of a Knight Bachelor, he succeeded also in his stall, as did Knights Bachelours in the stalls of such Kings and Princes, whom they succeeded. Concerning which, we spake before, in our last Chapter and 3 Section: and for a prooife therof, referred the readers to this following Table, written in French, and so accordingly word for word exhibited. Only I have beeene bold to adde sometimes a note or too, as by way of explication.

(3)

Ce sont les noms des *Primiers fondeurs du Gartier*, & des autres qui sont venus en leurs lieux.

1. Le tres noble Roy Edward tiers, & primier fondeur.

Apres lui vint le Roy Richard, fils de Edward Prince de Galles. Apres lui vint le tres noble Roy Henry, fils de Iean Duc de Lancastre. Apres lui vint le noble Prince & puissant, le Roy Henry quint, Heritier & Regent de France, & Conquereur de Normandie. Apres lui vint son fils Henry de Windsor, le VI. couronne a Paris, Roy de France. (It seemes these Tables being made in the time of King Edward the fourth, durst not give Henry the sixth, the name of King of England.) Apres lui & en son temps, entra en son droit tilletre, le tres noble Roy Edward quart, la fleur de Chevalerie. Then followes in a latter hand. Apres lui vint le Roy Richard le 3. Apres lui vint le tres noble Roy Henry VII.

2. Prince Edward, & primier fondeur.

Apres lui vint son fils Richard Prince de Galles: Apres lui vint Iean de Lancastre, par l'ordonnance du Soveraigne & la Compagnie. Apres lui vint Monsieur Philip la Vache, qui apres fut remis a le stall du Comte

Comte Darby, par la Soveraigne & la compaignie. Apres lui vint le Prince Henry, fils du Roy Henry. Apres lui vint Monsieur Iehan Dabridgecourt. Apres lui vint Sigismond Empereur. Apres lui vint le Prince Edward, fils du Roy Edward le quart. Apres lui vint le premier fils du tres noble Roy Henry le VII. (hee meanes Prince Arthur.)

3. Duc de Lancastre Henry, & primier fondeur.

Apres lui vint le Seigneur Despenser, Edward. Apres lui vint le Conte de Stafford, Hugh. Apres lui vint Monsieur Nichol Sarnesfeild. Apres lui vint Monsieur William Arundell. Apres lui vint le Roy de Portugall, Iehan. Apres lui vint le Roy de Portugall, Edward. Apres lui vint le Duc de Gloucestre, Humfrey. Apres lui vint le Roy de Portugall, Alphons. Apres lui vint son fils, le Roy de Portugall, (this was John the 2.)

4. Conte de Warwyke Thomas, & primier fondeur.

Apres lui vint le Conte de Pembroke, Iehan. Apres lui vint le Duc de Bretagne, Iohan. Apres lui vint le Duc ae Holland. (He was not D.of Holland, but E.of Holland, and D.of Bavaria, & that in title only, according to the German fashion.) Apres lui vint Mons. Iehan Robessart. Apres lui vint George Duc de Clarence, frere puisne du Roy Edward quart. Apres lui Duc de Bedford, Iasper. This Iasper was elected into the order by King Henry the 6. by the name of Earle

of Pembroke : but as it seemes, being put out by King Edward the 4. he was restored againe by King Henry the seventh, by whom hee was created Duke of Bedford, and ictled in the Stall of the Duke of Clarence. Apres l'ule Roy de Grande Cecile (he meanes of Naples) Alphons. But he was Duke of Calabria on-ly, when he was elected.

5. Capdau de Buce Pierre, & primier fondeur.

Apres lui vint le Conte de Derby, Henry, qui apres fut Roy d'Angleterre, Henry le quart. Apres lui vint Meſſire Philip la Vache. Apres lui vint Monsieur Gilbert, Sire de Talbot. Apres lui vint Meſſire Ichān Grey. Apres lui vint le Conte Marshall Ichān. Apres lui vint le Duc de York Richard. Apres lui vint le Conte de Warwick Richard. Apres lui vint le noble Prince Charlois Duc de Borgoine. Apres lui vint le Roy Dom Ferrando, de la Grande Cecile, & de Naples, par l'ordonnance du Soveraigne & la Compaignie.

6. Conte de Stafford, Rauf, & primier fondeur.

Apres lui vint Mons. Allan Bukeſhall. Apres lui vint Mons. Briane de Stapilton. Apres lui vint Mons. William Scroup. Apres lui vint le Conte de Westmerland, Rauf. Apres lui vint Mons. Ichān de Fastolf. Apres lui vint le Roy Dom Ferrando de la Grand Cecile, & de Naples, qui apres fut remue a le stall du noble Prince Charlois Duc de Bourgongne. Apres lui vint le Duc de Ferrare, Hercules.

7. Conte

7. Conte de *Salisbury* *William*, & primier fondeur.

Apres lui vint le Conte de Arundell, Thomas.
Apres lui vint le Conte de Huntingdon, qui apres fut fait Duc d'Exestre. *Apres lui vint le Duc de Norfolk, Iehan.* *Apres lui vint le Conte de Worcestre, Iehan, Grand Constable.* *Apres lui vint le Duc de Norfolk, Iehan.* *Apres lui vint le Marquis Dorset, Thomas, fils de la Royn Elizabeth.*

8. Conte de *Marche*, *Roger*, & primier fondeur.

Apres lui vint Mons. Thomas Vfford. *Apres lui vint Mons. Richard Pembrugge.* *Apres lui vint le Conte du Suffolk, William.* *Apres lui vint Mons. Richard de Burie.* *Apres lui Mons. Edward, fils du Duc de Yorke.* *Apres lui vint le Conte de Oxenford, Richard.* *Apres lui vint Mons. Iehan Blount.* *Apres lui vint Mons. William Phelippe, Sire de Bardolph.* *Apres lui vint Messire Iehan Beauchamp.* *Apres lui vint le Duc de York, Richard, fils du Roy Edward le quart.* *Apres lui le Duc de Bokingham.*

9. Mons. *Iehan de Lisle*, & primier fondeur.

Apres lui vint Messire Richard la Vache. *Apres lui vint Messire Edward, Sire de Powys.* *Apres lui vint Her Tangke Clux.* *Apres lui vint Monsieur le Duc de Glocestre, frere du Roy Edward quart.* *Apres lui le Conte de Oxenford, Iehan.*

10. Monl. Bartholmew Bonrgherst, & primier fondeur,

Apres lui vint le Sire de Neufuille, Iehan, (Nevill we call him in our moderne English.) Apres lui vint Monsieur Pierre Courtenay. Apres lui vint le Sire Lovell, Iehan. Apres lui vint le Sire Fitz-Hugh, Henry. Apres lui vint le sire de Scalles, Thomas. Apres lui vint Mons. de Hastings, William. Apres lui vint le Conte de Derby, de Sire Stanly, Thomas.

11. Monf. Iehan Beaucham, & primier fondeur:

Apres lui vint le Duc de Clarence, Leonnel. Apres lui vint le Sire de Baslet, Rauf. Apres lui vint le Duc de Gheldren, William. Apres lui vint le Conte de Stafford. Apres lui vint le Conte de Kent, Edmund. Apres lui Mons. Robert Dumfranville. Apres lui vint le Conte de Salisbury, Richard: Apres lui vint Monsieur de Montague, Iehan, apres Conte de Northumberland. Apres lui vint le Conte de Arundell, William.

12. Mons. de Mohun, & primier fondeur.

Apres lui vint le Conte de Kent, Thomas. Apres lui vint le Conte de Dorset, Thomas Duc d'Exestre. Apres lui vint Don Petro, fils du Roy de Portugall, Duc de Quimbre. Apres lui vint Iehan Bourshier, Sire de Berners. Apres lui vint le Duc de Buckingham, Henry. Apres lui le Sire de Strange, George.

13. Mons.

13 Mons. Hugh Courtenay, et primier fondeur.

Apres lui vint le Conte de Northampton, William.
 Apres lui le duc de Eborum, (he meaneth Yorke) Conte de Camtrebrigie, Edmund. Apres lui vint Mons. Iehan, fils du Roy Hen. IV. duc de Bethford, Regent de France.
 Apres lui vint Mons. Iehan Grey de Rethin. Apres lui vint le Conte de Somerset, Iehan, apres Due de Somerset. Apres lui vint Dom Alver Dalmadaa, Conte d'Averence, Capitaine de Portugall. Apres lui vint le Vis conte Bourlher, Henry, apres Conte dessex. Apres lui Conte de Arundell, Thomas.

14 Mons. Thomas Holland, et primier fondeur.

Apres lui vint le duc de Lancastre Iehan, qui apres fut remué a le stall du prince Richard, par la Soveraigne et la compaignie : et en son lieu vint mesme Iehan de Burlé. Apres lui vint Mons. Thomas Moubray Conte de Nottingham. Apres lui vint Thomas de Lancastre, fils du Roy Henry quart. This Thomas here mentioned, was Duke of Clarence. Apres lui vint le Conte de Suffolke, William de la Pole, apres Marquis et Duc de Suffolke. Apres lui vint son fils, Iehan Duc de Suffolke. Apres lui le Sire de Dynham Iehan.

15 Mons. Iehan Grey, et primier fondeur.

Apres lui vint Mons. Wautier Manny. Apres lui vint Mons. Guichard d' Anguillem. Apres lui vint le Due de Gloucestre, Conte de Bukyngham, Thomas.

Apres

Apres lui vint le Conte Palatin, Duc de Bavayre, Robert. Apres lui vint le Roy Danmarch. Apres lui vint Mesire Anthonie de Wideville, Sire de Scales, et de Neuelles, frere de la Royne Elizabeth. Apres lui Mesire Iehan Conyers, Baneret. Apres lui le Conte de Surrey, Thomas.

16 Mons. Richard Fitz-Simond, et primier fondeur.

Apres lui vint le Conte de Suffolke, Robert. Apres lui vint Mesire Robert Namurs. Apres lui vint Mons. Iehan Bourgscher. Apres lui vint Mons. Thomas Ramston. Apres lui vint Mons. Sire Bournell. Apres lui vint Mons. Lowes Robessart, Sire de Bourscher. Apres lui vint le Conte Iehan d'Arundell. Apres lui vint le Conte Morteigne, Edmund, qui apres fuit Marquis de Dorset, et Duc de Somerset. Apres lui vint Monsieur de Herbert, William. Apres lui vint Iehan de Bukyngham Conte de Wiltshyre. Apres lui vint le Conte de Northumberland, Henry. Apres lui le Viscount Lovell Frauncoys. Apres lui Mesire Edward Wideville. Apres lui le Viscount Wellys, Iehan.

17 Mons. Miles de Stapilton, et primier fondeur.

Apres lui vint le Conte de Herford Humfray. Apres lui vint le Conte de Warwyke, le fils, Thomas. Apres lui vint Mons. Thomas Erpingham. Apres lui vint le Conte de Stafford, Humfrey, apres due de Bukyngham. Apres lui vint Mons. de Scroup, Iehan.

18 Mons.

18 Mons. Thomas Wale, et primier fondeur.

Apres lui vint Mons. Reynold de Cobham. Apres lui vint Mons. John Sully. Apres lui vint le Conte de Warwyk Richard. Apres lui vint le Sire de Fauconberge, apres Conte de Kent. Apres lui vint le Conte de Douglas. Apres lui vint le Sire de Broke, Robert.

19 Mons. Hugh de Wrotesley, et primier fondeur.

Apres lui vint Messire Thomas de Felton. Apres vint le Sire de Wilby, William. Apres lui vint Mons. William Haryngton. Apres lui vint Messire Rauf Bottiller Seigneur de Sudley. Apres lui vint Messire Thomas Seigneur Mautravers.

20 Mons. Neil Loringe, et primier fondeur.

Apres lui vint le Conte d'Arundell, Richard. Apres lui vint le Sire de Grey. Apres lui vint Mons. Hugh Stafford, Sire de Bourscher. Apres lui vint le Sire de Hungerford, Wauter. Apres lui vint le Sire de Ruvers, Richard, apres Conte de Ruvers, et pere de Roigne Elizabeth. Apres lui vint Messire Iehan le Seigneur Haward. Apres lui Messire Thomas de Borough. Apres lui Messire Charles Somerset, Baneret.

21 Mons. Iehan Chandos, et primier fondeur.

Apres lui vint Mons. Guy de Briene. Apres lui vint le Conte de Osternant, William, qui apres fut remue
al

al autre part, a le stall du duc de Bretaigne, Iehan. This William, Count of Oſternant, who was removed unto the stall of the D of Bretagne, came after to be E. of Holland, and is there so called. See stall the fourth: Apres lui vint Mons. Humfray fils du Roy Henry, duc de Glouceſtre, qui apres fut remue a le stall du Roy de Portugall, Edward Iehan. Apres lui vint Captau de la Bouche, Conte de Longueville. Apres lui vint Aleſſire Iehan, Sire de Dudley. Apres lui Sire William Stanley. Apres lui le Conte de Northumberland, Henry. Apres lui le Conte de Shrewsbury, George.

22 Mons. Iames d'Audelè, et primier fondeur.

Apres lui vint Mons. Thomas Granſton. Apres lui vint Monſeigneur de Roos. Apres lui vint le Sire Camus, Thomas. Apres lui vint Mons. Iehan Sire de Clyfford. Apres lui vint le Sire de Talbot Iehan, apres Conte de Sherosberie. Apres lui vint ſon fils, Iehan Conte de Sherouesbery. Apres lui vint le Sire de Wenlok. Apres lui vint Meſſire William Parte. Apres lui Meſſire Richard Dunſtall. Apres lui Meſſire Edwarde Ponyngs.

23 Mons. Otes Holand, et primier fondeur.

Apres lui vint Frank van Halle, Apres lui vint Meſſ. William Beauchamp. Apres lui vint le Seigneur de Morley, Thomas. Apres lui vint le ſeigneur de Vilby, Robert. Apres lui vint Meſſire Walter Blount, Seigneur de Montioye. Apres lui vint le Conte de Vrbine.

24 Mons.

24 Mons. Henry Em, et primier fondeur.

Apres lui vint Mons. Thomas Vlghtrede. Apres lui vint le Conte de Bethford. This E. of Bedfورد was Ingelram de Coucy, Earle of Sucsuns in France, who married one of King Edward the thirds daughters. Apres lui vint Mons. Lowes Clyfford. Apres lui vint Mons. Iehan Stanley. Apres lui vint le Conte de harefbery, Thomas. Apres lui vint Mons. Iehan de Radclif. Apres lui vint le Visconde de Beaumont, Iehan. Apres lui vint Mons. Robert Harecourt. Apres lui vint Mons. Walter Deveros, Seiur de Feires. Apres lui vint Meſſire Iehan Cheny, Baneret.

25 Mons. Sanset Daprichecourt, et primier fondeur.

Apres lui vint Mons. William Fitz-Waren. Apres lui vint le Sire Latimer, William. Apres lui vint Mons. Simond de Burlē. Apres lui vint Mons. Iehan Deveros. Apres lui vint Mons. de Beaumont, Iehan. Apres lui vint le Conte de Somerset, Iehan. Apres lui vint Mons. Iehan de Cornvaille. Apres lui vint Mons. Thomas Hoo. Apres lui vint le Seiur de Stanley, Thomas. Apres lui vint Meſſire Iehan Aſteley.

26 Mons. Wauter Pavely, et primier fondeur:

Apres lui vint Mons. Thomas Banastre. Apres lui vint Mons. Sandich de Trane. Apres lui vint Mons. Simon Felbrigge. Apres lui vint Henry fils du Roy de Portugall duc de Vifon. Apres lui vint le Seiur de Duras

(3) Hitherto of the old French Tables of succession : which both for the antiquity and authority thereof, I have thought *opera pretium*, to make publike. In the next place, we are to looke upon the Fellowes of this heroicke Order, exhibited in a continued Catalogue, from the first institution, untill this present. Whereof I first must give this notice, that there are many mentioned in it which are not extant in the old *French Tables*, before produced : though specified in the publike Registers of the Order, and the time of their elections, exprested particularly. Whether that the Collector of those *Tables* was not so carefull as he ought : or that those Knights by him omitted, deceased before their installation, as it is plaine some did; I am not able to determine. But for the Catalogue, which I have perfected, as farre as possibly my utmost industrie could extend; it is as followeth.

The

*The Founders as they use to call them, of the most
noble Order of S. George, named the Garter.*

*Edward III.
Anno Ch. 33 50.*

- 1 Edward the third, King of England.
- 2 Edward, Prince of Wales.
- 3 Henry, Duke of Lancaster.
- 4 Thomas Beauchamp, Earle of Warwick.
- 5 Peter Capitaine de la Bouche, a Gascoynier.
- 6 Raph Lord Stafford, after, E. of Stafford.
- 7 William de Montacute, E. of Salisbury.
- 8 Roger Lord Mortimer, after E. of Marche.
- 9 John Lisle, Knight.
- 10 Bartholmew the Burgherſt, Knight.
- 11 John Beauchamp, Knight.
- 12 John Lord Mohun of Dunſter.
- 13 Hugh de Courtenay, Knight.
- 14 Thomas de Holland, Knight.
- 15 John Grey of Codnor, Knight.
- 16 Richard Fitz-Simon, or Simondſon, Knight.
- 17 Miles de Stapulton, Knight.
- 18 Thomas de Wale, Knight.
- 19 Hugh Wirſley, Knight.
- 20 Neele de Loring, Knight.
- 21 John Chandos, Banneret.
- 22 James de Audley, Knight.
- 23 Otho de Holand, Knight.
- 24 Henry Elſme, Knight.
- 25 Sanchio Dabridgecourt, Knight, a Henaltein;
- 26 Walter Paveley, Knight.

Note

Note here, that notwithstanding most of these Foun-
ders have no other stile, then that of Knights: yet Sir
John Lisle, Sir Barthol. Burgherit, Sir I. Beaucham,
Sir Hugh Courtney, Sir I. Grey, and Sir Iames Au-
deley, are elsewhere called by the name of Lords. Note
also that after, according as the places voided, these fol-
lowing were elected thereinto in the time of the said
King Edward. But for the times of their elections, as of
theirs also which were admitted of the order, under the
two next Kings, there is nothing extant, the registers
being in that part defective. Therefore we must be faine
to ranke them according to their degree and qualitie:
and these they were.

Richard of Bourdeaux, Prince of Wales, after King
of England, of that name the second.

Lionell, Duke of Clarence.

John of Gaunt, D. of Lancaster, and afterwards of
Aquitaine, called unto Parliament by the name of King
of Castile, and Leon.

Edmund of Langley, D. of Yorke, and E. of Cam-
bridge.

John, D. of Bretagne, and Earle of Richmond.

Humfrey de Bohun, Earle of Hereford.

William de Bohun, Earle of Northampton.

John Hastings, Earle of Pembroke.

Thomas Beauchamp, the sonne, E. of Warwicke.

Richard Fitz Alan, Earle of Arundell.

Robert Vfford, Earle of Suffolke.

Guiscard de Engoliime, after Earle of Huntington.

Ingelram de Coucy, Earle of Bedford, the Kings
sonne in law.

William Lord Fitz-Warin.

Edward

Edward Lord Despencer.

Hugh, Earle of Stafford.

William Lord Latimer.

Reynold Lord Cobham of Sterburgh.

John Lord Nevill of Raby, called de Neufeuille, in
the old French Tables.

Raph Lord Basset of Drayton.

Sir Walter Manny, Banneret, a Gent. of Haynalt,
one of especiall merit and employment in our wars with
France.

Sir Thomas Vfford.

Sir Thomas Felton, the same I take it, whom Hector
Boetius calleth by the name of William, of whom, see the
second Chapter of this third part, sect. 7.

Sir Francis Van Hall.

Sir Alan Boxhull, Constable of the Tower.

Sir Richard Pemburg.

Sir Thomas Vtreight.

Sir Thomas Banister.

Sir Richard la Vache.

Sir Guido Brian, or Brient.

B b

Richard

Richard II.
An. Cb. 1377.

Richard the second, King of England, &c. and
Souveraigne of the Garter, elected in his time, these
that follow.

Thomas of Woodstocke, Earle of Buckingham,
after Duke of Gloucester.

Henry of Lancaster, Earle of Darby, after Duke of
Hereford, and finally, King of England, of that name
the fourth.

William, Duke of Gelderland, descended by his mo-
ther from the Lady Elenor, sister to King Edward the
third, and wife of Reynald, first Duke of Guelders.

William of Bavaria, E. of Osternant, son of Albert, E.
of Holland, afterwards Earle of Holland, Heinalt, &c.

Thomas Holland, Earle of Kent, after D. of Surrey.

Thomas Mowbray, Earle of Nottingham, after
Duke of Norfolke.

Edward Earle of Rutland, after Duke of Aumerle,
and at last, Duke of Yorke, slaine at the bataile of A-
gin-court.

Michael de la Pole, Earle of Suffolke:

Of whom I finde not any thing in the old French Ta-
bles, but of William, Earle of Suffolke, there is mention
in the eighth stall: which I take rather to be the man,
(he was named Vfford, and died about the sixth of King
Richards reigne) then this de la Pole which was then
newly raised to honour:

William Lord Scrope, after Earle of Wiltes.

Sir William Beauchamp, after L. Aburgavenny.

John, Lord Beaumont.

William

William Lord Willoughby.
Richard Lord Grey.
Sir Nicholas Sarsfield.
Sir Philip de la Vache.
Sir Simon Burley, *institutor of the King in his minor
ritie.*
Sir John D'Eureux.
Sir Brian Stapleton.
Sir Richard Burley.
Sir Peter Courtney.
Sir John Burley.
Sir John Bourchier.
Sir Thomas Grandison.
Sir Lewis Clyfford.
Sir Robert de Namur.

B b z

Henry

Hen. IIII.
An. Ch. 1399.

Henry, the fourth of that name, King of England, &c. Soveraigne of the Garter, made
choyce of

Henry, Prince of Wales, after K. Henry the fift.
Thomas, Duke of Clarence, and Lord high Steward.

John, Duke of Bedford, and Lord high Constable,
after Regent of France.

Humphrey, Duke of Gloucester, Protector of the Realme
in the time of King Henry the sixt.

Robert Count Palatine, and Duke of Bavier.

Thomas Beaufort, Earle of Dorset, after Duke of
Exeter.

John Beaufort, Earle of Somerset. Both these were
sonnes to John of Gaunt, by his last wife, the Lady
Katharine Swinfurt.

Thomas Fitz-Alan, Earle of Arundell.

Edmund, Earle of Stafford.

Edmund Holland, Earle of Kent.

Raph Nevill, Earle of Westmerland.

Gilbert Lord Talbot.

Gilbert Lord Roos.

Thomas Lord Morley.

Edward Lord Powys.

John Lord Lovell.

Edward Lord Burnell.

Sir John Cornwall, after Lord Fanhope.

Sir William Arundell.

Sir John Stanley.

Sir Robert Umfrerville.

Sir Thomas Rampston.

*Sir Thomas Erpingham, afterwards Captaine of
the Archers, at the battaile of Agincourt.*

Sir John Sulby.

Sir Sanchio of Trane.

B b 3

Henry

Henry the fifth, King of England, &c. Sov-
raigne of the Garter, graced the order with
Henry V.
An. 1413.

1413 John, King of Portugall.

Henry or Ericus, K. of Danemarke, who marri-
ed the Lady Philippa, this King Henries sister.

Sir John Dabridgecourt.

1416 Sigismund King of Hungary and Bohemia, and
Emperour elect.

John Holland, Earle of Huntingdon, and af-
ter the death of Thomas Beaufort, D. of Exeter

Note here that Holinshead maketh Albert, Earle of
Holland, (Duke he calls him) to be invested with the Gar-
ter, at the same time with Sigismund the Emperour,
but certainly there is no such matter concerning any
Earle of Holland, either in the Registers of this King, or
any other approved Author. Neither was Albert Earle
of Holiland, at that time living, who died Anno 1404:
twelve yeeres before this supposed installation.

Note also, that betweene the yeere 1416. and 1420.
were elected these eleven following, viz.

Thomas Montacute, Earle of Salisbury.

Richard Vere, Earle of Oxon.

Richard Beauchamp, Earle of Warwick, after Vice-
Regent of France.

Thomas Lord Camoys.

Robert Lord Willoughby.

Henry Lord Fitz-Hugh.

Sir Simon Felbridge.

Sir John Robsart, or Robertsack.

Sir William Harington,

Sir John Blount.

Sir Thomas Montacute, not named in the old French Tables, but specified in the Register, pag. 83. as a distinct person from the E. of Salisbury above named.

1420 Hugh Stafford, Lord Bourchier.

Sir John Grey of Eteton.

1421 Sir William Philips, after Lord Bardolph, Treasurer of the household, elected at a Chapter held in Normandy.

1422 William de la Pole, then Earle, after Marquesse, and lastly Duke of Suffolke.

John Mowbray, Earle Marshall, after D. of Norfolke

John Lord Clyfford.

Sir Lewys Robsart, Lord Chamberlaine, and afterwards Lord Bourchier.

Sir Walter Hungerford, Lord Steward of the Kings house, after Lord Hungerford, Constable of Windsor, and Lord Treasurer.

Sir Heretongs Cleux, a Knight of Germany, called Her Tancke Clax in the Windsor Tables.

Note here, that Philip, Duke of Burgundie, was in the last of this King Henry, elected of the order, but he refused it, by reason of some differences, as before is said, betwixt him and the Duke of Gloucester.

Henry V. I.
An Ch. 1432.

Henry the sixtb, King of England, &c. and Sovreignes of the Order, assumed into it.

1423. John Lord Talbot, after Earle of Shrewsbury,
the first of this family.

1425. Thomas Lord Scales.

1426. Sir John Fastolfe, Gouvernour of Anjou and Maine.

1429. Humfrey, Earle of Stafford, after Duke of Buckingham, Lord high Constable. •
Sir John Ratclif.

1432. John Fitz-Alan, Earle of Arundell.

1435. Edward K. of Portugall, sonne of that K. John,
who was elected of the Order, by K. Henry the fifth.

Richard D. of Yorke, who after claimed the Kingdome, against this K. Henry.

1436. Edm. Beaufort, E. of Moriton, in Normandy,
after D. of Somerset.
Sir Iohn Grey, after L. Grey of Ruthin.

1437. Richard Nevill E. of Salisbury.

1438. Albert of Austria King of Hungarie and Bohemia, and Emperour of Germany, never installed.

Betweene the yeeres 1438. and 1444. were chosen into the Order, these five following, viz.

John Beauford, Duke of Somerset, elder brother
of

Gaston de Foix, E. of Longueville.

William Nevill, L. Falconbridge, after Earle
of Kent.

John Vise. Beaumont, the first in England that
was ever honored with the title of Viscount.

Ralph L. Butler of Sudeley.

1444. Peter D. of Conimbrria, 3. sonne of Iohn King
of Portugall.

Henry Duke of Visontium, fourth son to the said
Iohn K. of Portugall. A Prince of most eter-
nall fame amongst the Portuguez, who partly by
his directions, and partly under his conduit be-
came inamoured of the Seas; discovering in
his time the Azores, the Isle of Madera, and all
the Westerne coast of Aethiopia and Africke.

1445: Iohn de Foix, created also Earle of Kendall;
called commonly Capdall de Bouche; not men-
tioned in the old French tables.

Sir Iohn Beauchamp, after L. Beauchamp of
Powick.

1446. Aluares d'Almada, E. of Averence, a Portu-
gueze.

Thomas L. Hoo and Hastings.

1447. Alphonso King of Portugall.

Sir Francis Surrien, an Arragonian; a man of
principall imployment in the French warres:
not named in the old French tables.

1450. Alphonso K. of Arragon and Naples.

Castimire K. of Poland.

Will. surnamed the Victorious, D. of Brunswick.

Nei-

Neither of these 3. named in the old French tables.

John Mowbray D. of Norfolke.

Rich. Widdevill L. Rivers, after E. Rivers and
L. high Constable.

1452. Henry Visq. Bourchier, after E. of Essex.

Sir Philip Wentworth, not named in the old
French tables.

1453. Sir Edward Hall, not named in the old French
tables.

1454. Edward the Kings only sonne, Prince of Wales,
slaine afterwards at the battaile of Tewks-
bury.

1457. John Talbot E. of Shrewsbury, elect into his
fathers place.

Lionell L. Welles, not named in the old French
tables.

Thomas L. Stanley.

1458. John L. Bourchier of Berners.

1459. Friderick Archd. of Austria, and Emp, not named
in the old French tables.

Jasper of Hatteild E. of Pembroke, after Duke
of Bedford.

James Butler E. of Wiltes and Ormond.

John L. Dudley.

1461. Richard Nevill Earle of Warwick, called the
King-maker, L. Admirall, Warden of the
Cinque-ports, and Capt. of Calice.

William Lord Bonvill, and Harrington. Ne-
ver installed.

Sir John Wenlock, after L. Wenlocke.

Sir Thomas Kyriell. Never installed.

Note that the fourre last named, were taken into the Order, at such time as the Duke of Yorke, had in him the sole governance of the King and Kingdome; as being totally devoted to his faction, and stubbor ne sticklers in his cause: though of the fourre, two never lived to enjoy the honour, as being executed by Queene Margaret, after her Victory at Saint Albon.



Edward



Edward IV. Edward the fourth, King of England, &c. and
An. Ch. 1461; sovereign of the Garter, made Knights thereof.

1463. Ferdinand King of Naples.

Francis Sforza Duke of Millaine, not named
in the old French tables.

George D. of Clarence:

Richard D. of Gloucester, after King Richard
the third.

James E. of Douglas, a Lord of Scotland.
Galiard L. Duras.

John L. Scrope of Bolton.

William L. Hastings, L. Chamberlaine.

Sir John Astley.

Sir William Chamberlaine, not named in the old
French tables.

Sir Robert Haricourt.

Note that the two last yeeres of King Henry the sixth,
had beeene fatall to the nobility of this Realme, by reason
of the civill warres, betwixt Lancaster and Yorke: that
there became so many places vacant, as we see were filled.
For in the Battell of Northampton, were slaine Hum-
frey Duke of Buckingham, John E. of Shrewsbury, &
John Visc. Beaumont; the Lord Scalles, being slaine im-
mediately after it: in that of Wakefild, Richard Duke
of York, and Richard Earle of Salisbury: and in the
secondas Saint Albans, William Lord Bonvill, and S.
Thomas Kyriell: Besidesthat James Earle of Wilts,
and

and Lionell Lord Wels, being of the Lancastrian party, were before put out: as probably also were King Henry, and his sonne Prince Edward, and the Earle of Pembroke, that so their places might bee given to such fast friends, as the prevailing Prince thought fittest either to reward, or oblige unto him. Now that there were at that time, so many deade, whose places were not filled, as before is said, is evident by the records at Windsoare: where it appeares, that in the first geere of this King, Supremi Deputatus insignia sex demortuorum offerebat, the Sovereignes Deputy performed the obsequies of six of the said Order, which were then deceas'd.

1464. John Nevill, Lord Montacute, after Earle of Northumberland, and lastly Marquis Montacute.

William Lord Herbert, after Earle of Pembroke.

1468. Anthony Widdevill Lord Scales, after Earle Ryvers, and Lord high Constable.

N.N. Lord of Montaguison, a Gascoiner, as I conjecture, Not named in the old French tables.

John Tiptoft E. of Worcester, and Lord high Constable.

1472. Walt. Blount L. Montioy.

John Stafford E. of Wiltes.

1473: Will. Fitz-Alan E. of Arundell.

John Mowbray D. of Norfolke.

John de la Pole D. of Suffolke.

John L. Howard, after D. of Norfolke.

1474. Henry

1474. Henry Stafford D. of Buckingham, and after
L. high Constable.

Thomas L. Maltravers.

Walt. d'Eureux L. Ferrers of Chartley.

Sir VVilliam Parre.

1475. Frederick D. of Vrbine.

Henry-Algernon Percy E. of Northumberland.

1476. Edward P. of VVales, after K. Edward 5.

Richard D. of Yorke, the K. second sonne.

Thomas Grey Marq. Dorset.

1477. Sir Thomas Montgomery.

1478. Charles D. of Burgundy.

1480. Ferdinand K. of Castile and Arragon; *surnamed the Catholique; not named in the old French tables.*

Hercules D. of Ferrara.

1483. John K. of Portugall, whom I conceive rather
to have beeene elected in the reigne of Henry
the 7. for he is named there also, as then chosen.

Richard

Richard of Gloucester, King of England, &c. Richard III.
An. Ch. 1483.
Soveraigne of the Garter, admitted these: viz.

1483. Sir John Conyers, Banneret.

1484. Thomas E. of Surrey, after D. of Norfolke.

Thomas L. Stanley, after E. of Darby.

Francis L. Lovell, after Visq. Lovell.

Sir William Stanley, afterwards L: Chamberlain to K. Henry the 7.

1485. Sir Richard Ratcliffe, not named in the old French tables.

Sir Richard Tunstall.

Henry

Henry 7. A.C. b.
1486.Henry the seventh, King of England, &c.
Soveraigne of the Garter, admitted to
this Honour.1487. Iohn Vere E. of Oxon, Capt. of the Archers
at Bosworth field.

Thomas L. Burgh.

1489. John King of Portugall, who though hee was
med as chosen in the last yeere of King Ed-
ward the fourth; yet I conceive, hee was e-
lected at this time, and not before. My reason
I shall shew hereafter.George Talbot Earle of Shrewsbury, after the
death of the Lord Broke; L. Steward.

John Vis. Welles.

Giles Lord Dawbeny, E. of Bridgewater.

Edward L. Widdeville.

George Stanley L. Strange.

1490. Sir Iohn Savage.

Sir Iohn Cheinic.

1494. Alphonso Duke of Calabria, after King of
Naples.Arthur the Kings eldest sonne; Prince of
Wales.

Thom: Grey Marq. Dorset.

After

After betweene the yeere 1494: and 1500: these
seven following were elected: viz.

Henry Percy E. of Northumberland.

Henry Bourchier E. of Essex.

Sir Charles Somerset, Banneret, after Lord
Herbert E. of Worcester.

John L. Dynhan, L. Treasurer.

Robert Willoughby L. Brooke L. Steward.

Sir Edward Poynings.

Sir Gilbert Talbot, Banneret.

1500. Sir Richard Pole, Lord Chamberlaine to the
Prince.

After betweene the yeere 1500. and 1505. were
chosen of the Order, these 9. that follow: viz.

Maximilian Archd. of Austria, after Emperour.

John K. of Danemarke.

Henry the K. second son, D. of Yorke, after K. of
England, of the name the 8.

Edward Courtney E. of Devon.

Sir Richard Guilford.

Sir Thomas Lovell.

Edmund de la Pole, E. of Suffolke.

Sir Reginald Bray.

1505. Vbaldo D. of Vibine.

Edward Stafford Duke of Buckingham; Lord
high Constable.

Gerard E. of Kildare.

Henry L. Stafford, E. of Wilts.

1506. Richard Grey *E. of Kent.*
Sir Rheseap Thomas.

1508. Philip of Austria, *King of Castile, and Duke of*
Burgundie.
Sir Thomas Brandon.



Henry



Henry the eighth, King of England, &c. and

Soveraigne of the order of the Garter, chose into it.

Henry VIII.

An. C. 1509.

1509 Thomas Lord Darcy of the North.

Edward Sutton, Lord Dudley.

1510 Emanuel, King of Portugall.

Thomas Howard, Earle of Surrey, after Duke of
Norfolke.

Thomas West, Lord de la Ware.

Sir Henry Marney, after Lord Marney.

Note here, that this Emanuel is the seventh of the
Royall line of Portugal, which had beeene chosen of the
order within lesse then an hundred yeeres: viz. from the
first of King Henry the fifth, untill she second of this
King Henry. The reason was, because they were extra-
eted from the house of Lancaster. Philippa, the daugh-
ter of John of Gaunt, and sister to King Henry the fourth,
being married to that John, King of Portugall,
who was elected of the order by King Henry the fifth,
from whom the residue did descend. Which ouer-rules me
to beleieve, that John the second, King of Portugall, was
not chosen by King Edward the fourth; neither is it like-
ly that he would accept that honour of him, that was so
great an enemy unto his house. Or else perhaps it may be,
that in favour to the Duke of Burgundie, the Kings
brother in law, whose mother the Lady Isabella, was
daughter to John, the first King of Portugall: this se-
cond John might be elected of the order by King Ed-
ward the fourth, though he accepted not thereof, for the
reason

CHAP. 4. PART 3:
*reason above shewed, untill hee was againe elected by
 King Henry the seventh.*

1513 *Sir Charles Brandon, after Duke of Suffolke, and
 Lord great Master.*

*Edward Howard, L. Admirall, never installed.
 George Nevill, Lord Abergavennie.*

1514 *Julian de Medices, brother to Pope Leo the tenth
 Edward Stanley, Lord Monteagle, second sonne
 to the Earle of Darby.*

1518 *Thomas Lord Dacres of Gillesland:
 Sir William Sands, Lord Chamberlaine, after
 Lord Sandes of the Vine.*

1519 *Henry Courtney, Earle of Devon, after Mar-
 quesse of Exeter.*

1522 *Charles the fifth, Emperour of Germany, and
 King of Spaine.*

*Ferdinand, Arch-Duke of Austria, and King of
 the Romans.*

Sir Richard Wingfield.

1523 *Sir Thomas Bolen, Treasurer of the houſhold,
 after Earle of Wilts, Father of the Lady Anne
 Bolen, second wife to King Henry the eighth,
 and mother to Queene Elizabeth.*

Walter Deureux L. Ferrers, after Visc. Hereford.

1524 *Rob. Ratcliffe, Visc. Fitz-Walter, after Earle
 of Sufſex.*

*Arthur Plantagenet, Visc. Lisle, base sonne to
 King Edward the fourth.*

1525 *Henry Fitz-Roy, base sonne to King Henry the
 eighth, Duke of Richmond and Somerſet, Earle
 of Nottingham, and Lord Admirall.*

William Fitz-Alan, Earle of Arundell.

Raph

Raph Nevill, *Earle of Westmerland.*
 Thomas Mannours, *Lord Roos, after Earle of Rutland.*

1526 William Fitz-Williams, *Lord Admirall, after Earle of Southampton, and Lord Treasurer.*
 William Blount, *Lord Montioy.*
 Sir Henry Guilford.

1527 Francis, *the first, King of France.*
 John Vere, *Earle of Oxon.*

1531 Henry Percy, *Earle of Northumberland.*

1532 Annas, *Duke of Montmorencie, great Master of the bonshold to the French King.*
 Philip de Chabor, *Earle of Newblanch, Lord Admirall of France.*

Henry Clyfford, *Earle of Cumberland.*

1536 James *the fifth, King of Scotland.*
 Sir Nicholas Carewe.

1537 Thomas *Lord Cromwell, Lord privie seale, after Earle of Essex, and Lord great Chamberlain, and Vicar generall.*

1539 John *Lord Russell, Lord privie seale, after Earle of Bedford.*
 Sir Thomas Cheinic.
 Sir William Kingston.

1540 Thomas *Lord Audley, of Walden, L. Chancellor.*
 Edward Seymor, *Earle of Hertford, after Duke of Somerset, and Lord Proteetour.*
 Sir Anthony Browne, *Father of Anthony Browne, first Viscount Montague.*

1541 Henry Howard, *Earle of Surrey.*
 Sir John Gage.
 Sir Anthonic Wingfield.

1543 John Dudley, *Visc. Lisle, after Earle of Warwick, and Duke of Northumberland.*

William Lord Parre, *after Earle of Exex, and Marq. of Northampton.*

William Pawlet, *Lord Saint-John of Basing, after Earle of Wilts, Marq. of Winchester, and Lord Treasurer.*

Sir John Wallopp.

1544 Sir Anth. Saint-Leger, *Lord Deputy of Ireland.*

Henry Fitz Alan, *Earle of Arundell.*

1545 Francis Talbot, *Earle of Shrewsbury:*

Thomas Lord Wriothesley, *after Earle of Southampton, and Lord Chancellor.*

Edward

Edward the sixt^h, King of England, &c. and
Soveraigne of the Garter, ascribed into the order,

Edward VI.
An. 6, 1547.

1547 Thomas Lord Seymor of Sudley, Lord Admirall, the Proectors brother.

1548 Sir William Paget, Controller of the houſtold, after Lord Paget of Beaudesert.

1549 Henry Grey, Marq. Dorſet, after D. of Suffolke; Francis Hastings, Earle of Huntingdon. Edward Stanley, Earle of Darby. Thomas West, Lord de la Ware; George Brooke, Lord Cobham. Sir William Herbert, after Lord Herbert of Cardiffe, and Earle of Pembroke.

1551 Henry the second, King of France. Edward Lord Clinton, Lord Admirall. Thomas Lord Darcy of Chiche, Lord Chamberlaine.

1552 John, Earle of Warwick, eldest sonne to the Duke of Northumberland. Henry Nevill, Earle of Westmerland. Sir Andrew Sutton, alias Dudley.

*Mary Q4.
Anno 1553.* Mary, Quene of England, &c. and Soveraigne
of the Garter, assumed into the woyd places,

1553 Philip of Austria, King of Naples and Hierusalem, after sole Monarch of Spaine, the Queens husband.

Henry Ratcliffe, Earle of Sussex.

1554 Emanuel, Duke of Savoy.

William Lord Howard of Effingham.

Anthony Browne, Visc. Montague, then Embassadour at Rome.

Sir Edward Hastings, Master of the horse, after Lord Hastings of Loughborough.

1556 William Lord Grey of Wilton.

Thomas Ratcliffe, Earle of Sussex.

Sir Robert Rochester.

Elizabeth,

Elizabeth, Queene of England, &c. and So-
veraigne of the Garter, supplied the voide
places with

Elizabeth Q. 1558.

1559 Thomas Howard, Duke of Norfolke.
Henry Mannours, Earle of Rutland.
Sir Robert Dudley, Master of the horse, after
Earle of Leicester, and Lord Steward.

1560 Adolph, Duke of Holstnia.

1561 George Talbot, Earle of Shrewsbury.
Henry Cary, Lord Hunsdon.

1563 Ambrose Dudley, Earle of Warwicke.
Thomas Percy, Earle of Northumberland.

1564 Charles the ninth, King of France.
Francis Russell, Earle of Bedford.
Sir Henry Sidney, Lord Presidents of Wales, and
thrice Lord Deputy of Ireland.

1568 Maximilian the second Emperour of Germany,
and King of Hungarie and Bohemia.

1570 Francis Hastings, Earle of Huntingdon.
William Somerset, Earle of Worcester.

1572 Francis, Duke of Mont-morency.
Walter Deureux, Earle of Essex.
Arthur Lord Grey of Wilton.
Edmund Bruges, Lord Chandos.
William Cecill, Lord Burghley, Lord Treasurer.

1574 Henry Stanley, Earle of Darby.
Henry Herbert, Earle of Pembroke.

1575 Henry the third, King of France and Poland.
Charles Lord Howard of Effingham, Lord Ad-
mirall, after Earle of Nottingham.

1578 Re:

1578 Rodulphus the second, Emperour of Germany,
and King of Hungarie and Bohemia.
Fredericke, King of Danemarke.

1579 John Casimite, Count Palatine of the Rhene, and
Duke of Bavaria.

1584 Edward Mannours, Earle of Rutland.
William Broke, Lord Cobham.
Henry Lord Scrope of Bolton.

1588 Robert Devereux, Earle of Essex.
Thomas Butler, Earle of Ormond.
Sir Christopher Hatton, Lord Chancellour.

1589 Henry Ratcliffe, Earle of Sussex.
Thomas Sackvill, Lord Buckhurst, after Earle of
Dorset, and Lord Treasurer.

1590 Henry the fourth, King of France and Navarre;
James the sixth, King of Scotland, after the first
Monarch of Great Britaine.

1592 Gilbert Talbot, Earle of Shrewsbury.
George Clyfford, Earle of Cumberland.

1593 Henry Percy, Earle of Northumberland.
Edward Somerset, Earle of Worcester.
Thomas Lord Burgh, after Lord Deputie of Ire-
land.
Edmund Lord Sheffield, now E. of Moulgrave.
Sir Francis Knollys, Treasurer of the household.

1597 Frederick, Duke of Wirtenberge.
Thomas Lord Howard of Walden, after Earle
of Suffolke, and Lord Treasurer.
George Carie, Lord Hunsdon, L. Chamberlaine.
Charles Blount, Lord Montioy, after Lord De-
putie of Ireland, and Earle of Devon.
Sir Henry Lea, keeper of the Armorie.

1599 Robert Ratcliffe, Earle of Sussex.

Henry Broke, Lord Cobham, Lord Warden of
the Cinque ports.

Thomas Lord Scrope of Bolton.

1601 William Stanley, Earle of Darby.

Thomas Cecill, Lord Burghley, after Earle of
Exeter.

James

*James the first,
Anno Ch. 1602.*
Iames, King of Great Britaine, &c. and Soveraigne of the Garter, adorned the order with these worthies.

1603 Christiern the fourth, King of Danemarke. Henry, the Kings eldest sonne, Prince of Wales.

Lewis, Duke of Lenox, afterwards Earle, and Duke of Richmond, and Lord Steward.

Henry Wriothesley, Earle of Southampton.

John Erskine, Earle of Marre.

William Herbert, Earle of Pembroke, Lord Steward after the death of Marq. Hamilton.

1605 Ulrick, Duke of Holsatia.

Henry Howard, Earle of Northampton, Lord privie seale.

1606 Robert Cecill, Earle of Salisbury, afterwards Lord Treasurer.

Thomas Howard, Visc. Bindon.

1608 George Hume, Earle of Dunbarre, Lord Treasurer of Scotland.

Philip Herbert, Earle of Montgomery, afterward Earle of Pembroke also, and Lord Chamberlaine.

1611 Charles the Kings second sonne, Duke of Yorke, after Prince of Wales, and second Monarch of Great Britaine.

Thomas Howard, Earle of Arundell, after Lord Marshall.

Robert Carre, Visc. Rochester, after Earle of Somerset.

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1612 Frederick, Prince Elector Palatine, the Kings sonne in law.

Maurice Van Nassaw, Prince of Orange, and Governor of the armes of the States Generall.

1615 Thomas Ereskin, Visc. Fenton, now E. of Kelly.
William Lord Knollys, after Visc. Wallingford,
and Earle of Banbury.

1616 Francis Mannours, Earle of Rutland.

Sir George Villiers, Master of the Horse, after Earle, Marq. and Duke of Buckingham.

Robert Sidney, Visc. Lisse, after Earle of Leicester.

1623 James Marq. Hamilton, Earle of Cambridge,
afterwards Lord Steward.

1624 Elme Steward, Lord D'Aubigny, Duke of Lenox, and Earle of March.

Christian, Duke of Brunswick.

William Cecill, Earle of Salisbury.

James Hay, Earle of Carlile.

Charles

Charles I. Anno
Chr. 1625.

CHARLES of that name the first,
King of Great Brittaine, France, and
Ireland, &c. Soveraigne of the most noble
Order of Saint George, called the Gar-
ter, adorned therewith

1625. Edward Sackville Earle of Dorset, after Lord
Chamberlaine of the Queens household.
Henry Rich E. of Holland.
Thomas Howard, E. of Berklaire.
Claude de Lorraine, D. of Chevreuse.

1627. Gustavus Adolphus, K. of Sweden.
Henry Van Nassaw, Prince of Orange, suc-
cessor to his brother Maurice in his command in
the Low-Countries.
Theophilus Howard, Earle of Suffolk, L. War-
den of the Cinq-ports.

1628. Will. Compton, E. of Northampton, L. Presi-
dent of Wales.

1630. Richard L. Weston of Neyland, Lord Treas-
urer.
Robert Berty, Lord Willoughby E. of Lindsey
and L. big Chamberlaine.
William Cecill E. of Exeter.
James Hamilton, Marquesse Hamilton Earle
of Cambridge, and Master of the Horse: in
number the 434. person, that hath beene
cho-

chosen of the Order: Whereof besides the Kings, Princes, and persons of most eminency in this Kingdome, there have beeene six and fifty Kings and Princes of forreine Countries, as by the Catalogue it appeares. *viz.* 8. Emperours of *Germany*, 5. Kings of *France*, 3. Kings of *Spaine* besides *Charles the Emperour*, 2. Kings of *Scosland*, 7. Kings and Princes of the Royall house of *Portugall*, 4. Kings of *Danemarke*, one of *Poland*, one of *Sweden*, 3. of *Naples*, one Duke of *Mallaine*, one of *Ferrara*, 2. of *Vrbine*, 3. Counties *Palatine*, whereof one *Electour*, 2. Dukes of *Brunswick*, 2. of *Holst*, one of *Wistenberge*, one of *Gueldres*, one Earle of *Holland*, one Duke of *Savoy*, one of *Bretagne*, 2. Princes of *Orange*, 2. Dukes of *Montmorency*, and the Duke of *Chevreuse*: besides some other forreiners, of speciall merit and deserft, though inferiour quality.

(4) The Catalogue of the *Saint Georges* Knights thus finished; in the next place wee will present you with a list of the principall Officers, which belong unto them. Great persons are not often seene without their chiefe attendants: nor is it *Sap pro Majefture*, that they should. And first wee will begin with those which are first in dignity; which are the *Prelats of the Orders*, *Bishops of Winton* for the time being, & then accounted as is apparant by the *Statutes*, Earles of *Southampton*, which Office whether it was conferred upon them, in honour of *Williams de Edingdon*, then *Bishop of Winton*, and in especiall favour with that King; or in relation to the then potency and grandour of this see (of which this *Wil. de Edingdon* did use to lay, that although *Canterbury* had the higher rache, yet *Winchester* had the deeper manger;) I cannot say.

The

*Godwin de
Preful.*

The Prelats of the Garter.

1350. **W**illiam de Edindon, *Bishop of Winton, and Lord Treasurer; and afterward (such was his favour with the King) L. Chancellour also.*

1365. William de Wickham, *Bishop of Winton, and L. Chancellour.*

1405. Henry Beaufort, *one of the sonnes of John of Gaunt by his third wife Catharine Swinfurt, Bishop of Winton, Cardinall of S. Eusebius and L. Chancellour.*

1447. William de Wainflete, *Bishop of Winton, and L. Chancellour.*

1486. Peter Courtney, *B. of Winton.*

1493. Thomas Langton *B. of Winton.*

1502. Richard Foxe, *Bishop of Winton, and Lord Privy seal.*

1530. Thomas Wolsey, *Archbishop of Yorke, Cardinall of S. Cecily, Lord Chancellour, and B. of VVinton, in Commendam.*

1534. Steven Gardiner, *B. of VVinton.*

1550. John Poynet, *B. of VVinton.*

1553. Steven Gardiner, *restored againe to the see of VVinton, and made Lord Chancellour.*

1556. John VVhite, *B. of VVinton.*

1560. Robert Horne, *B. of Winton.*

1580. John Watson, *B. of Winton.*

1584. Thomas Cowper, *B. of Winton.*

1595.

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1595. William Wickham, B. of Winton.

1595. William Day, B. of Winton.

1597. Thomas Bilson, Bishop of Winton, and privie Counsellour.

1616. James Montague, Bishop of Winton and privie Counsellor.

1618. Lancelot Andrewes, Bishop of Winton and privy Counsellor.

1628. Richard Neyle, Bishop of Winton and privie Counceller: who on Saint Georges day, Anno 1632. discharged the Office of the Prelat, though he was actuall translated to the see of Yorke, the see of Winton being then vacant.

(5) Next to the Prelate in ranke and dignity, is the Chancellour; the first that bore that office (as before is said) being *Richard Beauchamp*: who being consecrated Bishop of Hereford, Anno 1448. and two yeeres after that, remov'd to *Salisbury*; was in the yeere 1476. made the first Chancellour of the order, and the yeere after, Deane of *Windsore*. Before which time, some one or other of the Companions of the said order, had in his custody the publicke seale belonging to it: as amongst others Sir *John Rob-
sart* is remembred in the reigne of King *Henry the 5.* by the stile or title of *Custos sigilli ordinis*. But in the 15. of this K. it was thus enacted. *Quod licet ex antiquis statutis Sigillum Ordinis custodiendum sit a commissione aliquo apud Supremum presente, tamen ob certas modicas causas R. Pater Sarisburensis Episcopus si in ipsum quantum Regi placuerit, custodiret, Cancellerius Ordinis ob id appellandus.* Which Chancellour and his successours take in order thus.

D d

Chanc-

Chancellours of the Order.

1477. **R**ichard Beauchamp *Bishop of Salisbury, and Deane of Windsor, brother of Walt. Beauchamp Baron of Saint Amand: which Barony by what meanes it came unto this familie of the Beauchamps, see Camden in his description of Berkshire.*

1482. Leonell Widdeville *Bishop of Salisbury, brother of Queen Elizabeth, the wife of Edward the fourth, and Chancellour of the University of Oxon.*

1485. Thomas Langton *Bishop of Sarum and after of Winton.*

1493. John Blythe *Bishop of Sarum, and Chancellour of the University of Cambridge.*

1500. Henry Deane *Bishop of Sarum, translated afterwards to Canterbury.*

1502. Edmund Audeley, *Bishop of Sarum: who dying in the yeere 1524. Lawrence Campegin, one of the Court of Rome, and Cardinall of Saint Anastasius, was by King Henry the eight made Bishop of Salisbury. But whether he, being almost continually absent, or any one of his successours, after they once had lost possession, were Chancellours also of the Order: nondum constat.*

* * * * * 1552. Sir

1552. Sir William Cecill principall Secretarie of Estate, named Chancellour of the Order in a Chapter, held this yeere at *Westminster*, March 17. after Lord *Burleigh*, and one of the Companions of the said most noble Order:

1553. Sir William Petre, principall Secretarie of Estate.

1573. Sir Thomas Smith, principall Secretarie of Estate.

1578. Sir Fancis Walsingham, principall Secretary of Estate.

1588. Sir Amias Paulet, *Gouvernor of the Isle of Barsey, and privie Counsellor.*

1589. Sir John Woollee, Secretarie for the Latine tongue.

1596. Sir Edward Dyer.

1608. Sir John Herbert, principall Secretarie of Estate.

1610. Sir George Moore, *Receiver Generall to Prince Henry, when he was first created Prince of Wales.*

Sir Francis Crane, now Chancellour.

(6) In the next place I shall present you with a list of the Deanes of *Windsor*: partly because of their especiall interest in the said Order; but principally because that ever since *Queene Maries* reigne, they have beeene Registers thereof. At first they had the Rile of *Custos, Guardian or Warden*, the first that had that Office, being one *William Mungo*, admitted thereunto *Anno 1348.* what time

time the Colledge was endowed, and the Canons, some of them installed. For the succession of the which, as also of the *R. givers* next after following; I must confess my selfe indebted to the painefull industry of Master Thomas Fryth, late Canon of *Windsore*, a man well studi'd in the state and story of his Colledge.

Wardens and Deanes of *Windsore*.

1348. **W**illiam Mugge, *Custos*.

1380. **W**alter Almary, *Custos*.

1403. Thomas Buthiller, *Custos*; *Archdeacon of Northampton*.

1412. Thomas Kingston, presented to that dignity by the name of *Deane*, which title hath bee[n]e since continued unto his successors.

1417. John Arundell, *Deane*. During whose time the Church was anew incorporated, by the name of the *Deane* and *Canons of Windsore*, and their possessions confirmed by authority of Parliament.

1452. Thomas Manning, *Deane*. I finde in *Holinshed*, that this Doctor Manning (for so he cal's him) was taken prisoner, in the company of King Henry the 6. his Patron, and advancer, and that being set upon an horse with his legs bound underneath, hee was together with the said King, brought so to London. But what befell him afterward, I cannot tell.

1462. John

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1462. John Faux, Deane.

1470. William Morland, Deane.

1471. John Davison, Deane.

1473. William Dudley, sonne of John Lord Dudley, Deane of Windsore, after Bishop of Durham.

1476. Peter Courtney, Doctor of the Lawes, after Bishop of Exon, and from thence translated unto Vvinton.

1477. Richard Beauchamp, Bishop of Salisbury Chancellour of the Order, and Deane of Windsore.

1481. Thomas Danet, Doctor of Divinity, Deane of Windsore, and Almoner to K. Edward the 4.

1483. VVilliam Benley:

1484. John Morgan, Doctor of the Lawes, after B. of S. Davids.

1495. Christopher Vrlewick, Deane of Windsore and Yorke, Almoner, and privy Counciller to King Henry the seventh: by whom he was employed in many forreine embassies.

1505. Christopher Bambridge, Doctor of the Lawes, Deane of Yorke and Windsore, and Master of the Rolls: after made Bishop of Durham, then of Yorke, and finally Cardinall of S. Praxedes.

1507. Thomas Hobbes, Doctor of the Lawes, Deane of Windsore:

1510. Nicholas VVest, Doctor of the Lawes, and Deane of Windsore: made after Bishop of Ely:

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 1515 John Veisie, alias Harman, Doctor of the Lawes, Deane of the Kings Chappell, and of Windsor, after Bishop of Exeter.

1519 John Cicerke, Doctor of Divinitie, Master of the Rolles, and Deane of Windsor, after Bishop of Bath and Welles.

1528 Richard Sampson, Doctor of the lawes, Deane of the Chappell of Windsor, & Saint Pauls London: after Bishop of Chichester, and from thence translated unto Lichfield.

1536 William Franklyn, Deane.

1553 Owen Oglethorpe, Doctor of Divinitie, Deane and Register, afterwards Bishop of Carlile.

1556 Hugh Weston, Doctor of Divinitie, Deane of Westminster, translated unto Windsor, to make roome for Fecknam the new Abbot, and his new Covent of Benedictine Monkes, there re-established by Queen Mary:

1557 John Boxhull, Doctor of Divinitie, one of the principall Secretaries to Queen Mary, Deane and Register.

1559 George Carewe, Deane of Windsor, Bristol, Oxon, Exeter, and the Chappell Royall, and Register of the Order: father of George, late Earle of Torres.

1572 William Day, Bachelor of Divinitie, Deane of Windsor, and Provost of Eaton; after Bishop of Vinton, did, being Deane, execute the Registers office, but was never sworne and admitted to it.

1595 Robert Bennet, Doctor of Divinitie, Deane and Register, after Bishop of Hereford.

1602 Giles Tomson, Doctor of Divinitie, Deane and Register, after Bishop of Gloucester.

1612 Anthony Maxey, Doctor of Divinitie, Deane and Register.

1618 Marc Antonio de Dominis, Archbishop of Spalato, comming upon pretence of conscience and religion into England, was by King James made Deane of Windsor, Register of the Order, and Master of the Savoy.

1622 Henry Beaumont, Doctor of Divinitie, after the departure of Spalato, Deane and Register.

1628 Mathew Wrenne, Doctor of Divinitie, Master of Peter-House in Cambridge, and one of his Majesties Chaplaines in ordinarie, now Deane and Register.

(7) As for the Register, antiently he was any of the Canons, whom the Soveraigne pleased to nominate unto that office: and it continued amongst them, as it is supposed, till that King Henry the eighth made it a thing indiff'rent, whether the Register were of Windsor Church or not: as it appears by his appendix to the Statutes, and the examples in his time, and in his times onely such of them, of whose being there is any Constar, are these that follow.

Registers of the Order

1414 John Coringham, Register and Canon, not the first Register by many, but the first extant on record.

1445 John Deepden, Register and Canon:

1460 James Goldwell, Register and Canon, Doctor of the lawes, Deane of Sarum, and Secretarie of Estate, after Bishop of Norwich.

1481 Oliver King, Doctor of the lawes, Register and Canon, Secretarie to Prince Edward, sonne of King Henry the sixt, as also to King Edward the fourth, Edward the fifth, and King Henry the seventh, Anno 1492. Bishop of Exon, and from thence translased to Bath and Welles.

* * * * *

1509 Thomas Ruthall, then Bishop of Durham, did, as I finde, discharge the office of Register, but how long he had done the like before, that I cannot tell. I finde him not amongst the Canons.

1510 Thomas Wolsey, then the Kings Almoner, after Archbisshop of Yorke, Cardinal, &c. Register, but not Canon.

1524 Richard Sydnor, Register and Canon: but that he did immediately succeed Wolsey, is not apparent.

1534 Robert Aldridge, Doctor of Divinitie, and Pro-
vost of Eaton, Register and Canon, after Bishop of Carlile, Anno 1537.

1540 Owen

* * * *

1550 Owen Ogiltborpe, Canon, and after Register, who being by Queen Mary made Deane of Windsor, Anno 1553. was notwithstanding continued by the Sovereigne in the said office. Which hee did also execute when he was Bishop of Carlile, during the time that Doctor Weston his successor was Deane of Windsor.

1557 John Boxhull, Deane and Register.

1560 George Carewe Deane, was admitted Register.

1572 William Day, Deane, was Register in fact, but not in title or by office.

1596 Robert Bennet, Deane, was admitted Register.

1602 Giles Tomson, Deane and Register.

1612 Anthony Maxey, Deane and Register.

1618 Marc. Antonio de Dominis, Deane and Register.

1622 Henry Beaumont, Deane and Register.

1628 Matthew Wrenne, Deane and Register now being.

(8) And now wee come unto the principall King of Armes, which in relation to this order, hath the name of Garter. Henry the fifth added this officer to the Order, and superadded him to the two other Kings of Armes, like as the *Reter Paratus* was, amongst the *Feciales* in the state of *Rome*. As principall King of Armes, it belongs unto him, to order the funerall solemnities of the greater Nobilitie throughout the Kingdome; from Barons inclusively, and upwards: As Garter to attend especially upon the installations, obsequies, and other publike acts of the companions of the Order. By whom this office of the Garter was before executed, I meane before King Henry the fifth appointed this particular officer to that service, I am not able

CHAP. 4.

The History of

PART 3.

able to determine. Sir *Henry Spelman*, in that great treasurie of learning, his *Glossarium*, doth seeme to intimate, that probably *Windfore* Herald might be designed to that employmēt by King *Edward the third*, who made the messenger which brought him tidings of a victory that hee got in *Bretagne*, one of his Heraldes, and gave unto him the name of *Windfore*, (where it seemes hee was when the newes was brought) *Forre* (saith he) *ut Garteri ordinis, cuius Windfore capitolium, i-seruaret*. This happened in the yeere 1366: some sixteene yeeres after the institution of the Order, and not improbably, some such might be the Kings purpose in it: there being no particular Herald designed to this attēdance, if he were not, in more then 60. yeeres after the institution. But to proceed to those that had the name of *Garter*, they have beeene men of good esteeme, and honoured every one of them successively, with Knighthood: the names of whom, Sir *William Segar*, who worthily for almost 30. yeeres hath borne that office, hath pleased out of his abundant curtesie to impart unto me, and are these that follow.

Garters

Garters, or Kings of Armes.

SIR William Bridges first Garter, made by King Henry the fiftb, as before is said.

Sir John Smart, Garter, tempore Henrici 6.

1465 Sir John Writhe, alias Wriothesley, Garter.

1509 Sir Thomas Wriothesley, Garter, Father of Thomas, first Earle of Southampton of this family, and one of the Fellowes of the Order.

1535 Sir Thomas Wall, Garter.

1531 Sir Christopher Barker, Knight of the Bathe, Garter.

1557 Sir Gilbert Dethicke, Garter, named in a Chapter held at Westminster, Anno 1552. March 17:

1586 Sir William Dethick, Garter.

1603 Sir William Segar, Garter, principall King of Armes, now being.

(9) I should descend unto the Vshers, called *black-rod* as afore is said: but that I have no good record of their succession. Only I finde, that in the Chapter held at Westminster, so often mentioned: Sir Philip Hobby is remembred as Vsher of the Order. As also, that in the thirty second yeere of Queene Elizabeth, one Master William Norris enjoyed that office, to whom succeeded in her raigne, Anthony Wingfield, and Richard Conisby Esquires, as after them, Anno the eighteenth of King James, Master James Maxwell. Not medling therefore more in this, as a thing uncertainte, in the last place we are to represent the state of the said most noble Order, as now it stands: and after to conclude with a briefe Summarie and repetition of the whole discourse.

*The Fellowes and Companions of the most noble
order of Saint George, commonly called the Gar-
ter, as now they stand this present twentieth
of Octob. Anno Dom. 1632.*

- 1 **C**harles, King of Great Britaine, elected, Anno 1611.
- 2 Christierne, King of Danemarke, elected, Anno 1603.
- 3 Gustavus Adolphus, King of Sweden, elected, Anno 1627.
- 4 Frederick, Prince Elector Palatine, elected, Anno 1612.
- 5 Henry, Prince of Orange, elected, Anno 1627.
- 6 Claude, D. of Cheureuze, elected, Anno 1625.
- 7 Henry, E. of Northumberland, elected, Anno 1593.
- 8 Edmund, Earle of Moulgrave, elected, Anno 1593.
- 9 William, Earle of Darby, elected, Anno 1601.
- 10 Iohn, Earle of Marre, elected, Anno 1603.
- 11 Philip, Earle of Pembroke and Montgomery, elec-
ted, Anno 1608.
- 12 Thomas, Earle of Arundell and Surrey, elected
Anno 1611.
- 13 Robert, Earle of Somerset, elected, Anno 1611.
- 14 Thomas, Earle of Kelly, elected, Anno 1615.
- 15 Francis, Earle of Rutland, elected, Anno 1616.
- 16 William, Earle of Salisbury, elected, Anno 1624.
- 17 Iames, Earle of Carlile, elected, Anno 1624.
- 18 Edward

- 18 Edward, *Earle of Dorset, elected, Anno 1625.*
- 19 Henry, *Earle of Holland, elected, Anno 1625.*
- 20 Thomas, *Earle of Berkshire, elected, Anno 1625.*
- 21 Theophilus, *Earle of Suffolke, elected, Anno 1627.*
- 22 Richard, *Lord Weston, elected, Anno 1630.*
- 23 Robert, *Earle of Lindsey, elected, Anno 1630.*
- 24 Williiam, *Earle of Exeter, elected, Anno 1630.*
- 25 Iames, *Marquesse Hamilton, elected, Anno 1630.*

Earle of Banburies place voyde.

Officers of the order, Anno 1632.

Prelate.

- 1 Sir Francis Cranc, *Chancellor.*
- 2 Mathew Wrenne, *Deane and Register.*
- 3 Sir William Segar, *Garter.*
- 4 Iames Maxwell, *Black-rodde.*

So stood this noble order in the year 1632
 when this booke was published; since at time a
 continuation hath bene made of the Knights
 & officers extanting to this present year 1650.
 The catalogue of whiche is addid at end of this
 booke

Such

Such are the Founders, and these the officers of the said most noble order at this present. I say the Founders, for by that name they are all entituled, which haue beeene admittted of the Order: those which were first elected by King Edward the third, at the originall institution thereof; being, as it appears by the old French Tables, called *Les primiers fondateurs*, the first founders. The realon is, because that whereas there were 13. Canons, and as many Vicars, Petit-Canons, or *Canonicci minores*, intended to bee founded in the Church of Windsoare: it was the purpose of King Edward, that every one of thole that were first chosen of the order, should contribute to the endowment of the said Church, and *ex nomine*, for that time, have the nomination of a Canon, every founder one; the places afterward to be disposed for ever at the pleasure of the Soueraigne. So my old copie of the Statutes tels "me thus. The which Canons shall be presented by "the Founders aforesaid; that is to say, every of the "Founders that shall be for the time, shall present his "Canon to the Warden of the Colledge, (which was "the Kings Canon:) and in case any of the Canons "die, neither he that did present him, nor none other "shall present none, but the Soueraigne of the said "Order for evermore. As for their successors in the said most noble order, it was ordained by statute, that every one which was elected thereunto, should pay at his admission, a certaine summe of money, according unto their estates, toward the maintenance of the Canons and poore Knights, *viz.* the Soueraigne 40. markes, a stranger King, 20. pound, a Prince, 20. markes, a Duke, 10. pound. an Earle, 10. markes, a Baron

Baron or Banneret, 5. pound, and every Bachelor Knight, 5. markes: whereto was after added by an act of Chapter, *Anno* the twenty third of King *Henry* the sixth, that Marqueses being in a middle ranke betweene Dukes & Earles, should pay down 8. pound. 6. shillings, 8. pence, and Viscounts being ranked between Earles & Barons, 5.l. 16.s. 8.d. Nor are their hachments, that is to say, their swords & helmets, to be placed above their stalls, till they have paid the sums aforesaid. And this, as saith the Statute, *ut eques unus quisq; qui deveniet in hunc ordinem tanto dignior inveneriatur, ut qui titulo, nomine ac privilegio fundatoris huius ordinis exornetur*: to this intent and purpose, that every one of them which shall enter into the said Order, be the more worthy to have the name, title, and privilege of one of the Founders thereof. And for a finall proofe, that not the first alone which were elected of the Order, but that their successors also have the name of Founders, the Statute doth precisely say, that " if a Knight elected, die before he is installed, and hath received the whole habit, *minime fundatorum unus denominatur, eo quod plenam status sui possessionem non obtinuerat*: he shall not be reputed as a Founder of the said noble Order, because he had not full possession of his stall. But of Saint Georges Knights enough: It is now time to recapitulate and conclude the whole discourse.

Io Iamque

(10) *Iamque opus exegi.* Thus have I, as I hope, made good it, at which at first I undertooke: so to alter the Historie of this most blessed Saint and Martyr; that neither we become ashamed of our Saint George, nor he of us. The summe and substance of the whole, (to recollect what hath beeene spoken before at large) is briefly this. In the first part, we have removed thole imputations which were cast upon this Stories, by the practises of Heretickes, and follies of the Legendaries. We have given also satisfaction to those doubts, and arguments; which in these latter ages have beeene made against Saint George: and that so throughly, and point per point, as the saying is: that I perswade my selfe, there is not any thing unsatisfied, which may giue occasion to reply. If any man too passionately affected to mens names and persons; shall waive the cause in hand, to take upon him the defence of those whose judgements herein are rejected: such I must first enforse, that I respect and reverence those severall Writers, which have thought the contrary; and have those bookees and copies of themselves, which they have left behinde them, in a iust esteeme. Onely I must conceive my selfe to be a Free-man; obliged to no mans judgement, nor sworne to any mans opinion, of what eminent ranke soever; but left at liberty, to search the way of truth, and trace the foot-steps of antiquity; from which I would not gladly swerve. Which protestation first premised, I will be bold to use Saint Hieromes words unto his Reader: *Queso Letter us memor iuribus
nunc Domini, &c. nec mihi, nec adversariis meis favet; ne-
ne personas leguentium, sed causam consideres.* The second part of this discourse, containes the formall justification of Saint Georges Historie, considered in it selfe: so farre forth, as it hath beeene commended to us, in the best Authors. In that, we have confirmed it, first by the testimony of many Writers of good quality, which have unanimously concurred in it; and thole both of the *Grecce Churcch, and of the
Latine;* both *Protestants and Papists.* In the next place, we had recourse unto the practice of the Church Catholike; which hat abundantly exprest her good opinion of him: in giving

*Advers. Error:
Iohann. Hierosol.*

giving him such speciall place in her publike Martyrologies, and in her ordinary services; in taking such a tender care of his precious Reliques, and consecrating by his name, so many goodly and magnificent Temples. To this, we have adjoyned the publike houours done unto him, by the greatest Princes and Republike in the Christian world. Not onely in erecting Monasteries to his name and memory; and instituting Orders of Religious persons, to his honour: but, as the times then were, in making him the tutelarie Saint of their men of warre, the speciall Patron of their estates, and military Orders also; and not so onely, but the Guardian of the distressed affaires of Christianitie. In the last part, we have particularly related the testimonies given him by our Eng. Writers, & the honors done unto him here in Eng. as generally, in calling Churches by his name, in making him the Patron of this most noble kingdome, in leaving him his place in our publike Calendars, & forcing the wilde Irish to call upon him in their battailes; so morespecially, in dedicating to him the most Heroicke order of Saint George, called commonly the *Garter*. Such houours, and of such high esteeme, as might have beene of force, to make an English man, suspend his censure of him; and to forbear to second any quarrels raised against him: had not Saint Austin truly noted this, to be a quality of errour, that whatsoever likes not us, we would not gladly should be pleasing unto any others. *Hoc est erroris proprium De gener.* (saith he) *ut quod cuique displaceat, id quoque existimet oportet.* *Cont. Man.* *re displaceare alios.* What euer hath beene done by mee, in the conjecture and composition of the whole, I leave to be determined by all learned and religious men, who shall hap to reade it: to whose judicious censure, next vnder his sacred Majestie, and this most excellent Church whereof I am; I willingly submit my selfe, and my performance. For my part, I resolve of it, with the Author of the *Macchabees*, who though hee be Apocryphall in reference to points of Doctrine, was never questioned yet, for truth of storie: with whose submision of himselfe I conclude

this Treatise: *Ego quoque in his faciunt finem sermonis. Et si quidem bene, & in Historia competit, hoc & ipso velim: finem autem minus dignam, concedendum est mihi. If I have done well, and as in fitting the Storie, it is that which I desire: but if slenderly and ineamente, it is that which I could attaine unto, and here shall be an end.*

FINIS.

Gloria in excelsis Deo.

A

A

R E V I E V V

O F

T H E W H O L E W O R K E ;

C o n s i s t i n g o f A d d i t i o n s , a n d

E m e n d a t i o n s .

P a g . 65 . l i n . 28 .

— — — — —

Acquite him. How much more equal is the resolution of Master Foxe, in his *Actis, and Monuments* : where like an Advocate for Saint *Casharino*, he pleadeth thus. I have oftentimes (saith he) before complained, that the stories of Saints have beene powdered and sawled with diverse untrue additions and fabulour inventions of men, who either out of a superstitious devotion, or of a subtle practise, have so mingle mangled their stories and lives, that almost nothing remaineth in them simple and incorrupt, as in the usual *Parallele*, woot to be read for daily service, is manifest and evident to bee seene, where in few Legende there bee able to abide the touch of History, if they were truly tryed. This I write on the occasion, specially of good *Catherine*, whom now I have in hand. In whom although I nothing doubt, but in her life was great holiness, in her knowledge excellency, in her death constancy : yet that all things be true that be storied of her neither dare I affirme, nor am I bound so to think. So farre, and in these very words doth hee plead for her. Which plea of his, changing the name only and the person, will most exactly correspond to our blessed Martyr: whose story hath beene mangled no less then her: and that both by the Legendaries, out of a superstitious de-

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votion; and by the hereticks of a subtile practise, as before is shewed. And I rather doe produce this plea of Master Foxe, because this Catharine is brought in by Doctor Boys and others, together with Saint George, as two of thole 3. Saints (S. Christopher is the other) whose stories Bellarmine confesseth, as it is objected, to be Apocryphall and uncertaine.

Pag. 71. lin. 16.

— called *Discipulus de tempore*, reade thus the Author that calls himselfe *Discipulus*. The error was occasioned by the title of my Booke, which is *Sermones discipuli de tempore per circulum anni*. This made me thinke that hee had called himselfe *Discipulus de tempore*; till looking further in him, I noted that the sermons appointed for the festivals of some specialsaints, and amongst others for Saint George were titled *Sermones discipuli de Sanctis*, and that a bead-roll of examples, which he hath there collected, is also called *Promptuarium discipuli*. This satisfied mee that hee was not called, *Discipulus de tempore*, but *Discipulus onely*: which name he tooke upon himselfe, as himselfe tells us, *quod in istis sermonibus non subtilia per modum magistri, sed simplicia per modum discipuli, conscripta sunt*. His name, as at the last it is expressed, by him that published him, was *John Herole*, a Fryer of Saint Dominicks Order; for so it ends, *Finis opus pernixi simplicibus curam animarum gerentibus, per venerabillem & devotum Iohannem Herolm S. Dominici scelitorem! professum, Discipulus nuncupatus*. The booke, that which I have, Printed at Straibourg, Anno 1484. Of the Authors time, I am uncertaine, but probably may conjecture, that he lived, about the yeere 1450, if not before.

Pag. 75. lin. 18.

— the locall being of it. *Origen*, as in the generall hee was too much addicted to the allegory: so he is said by *Epiphanius*, to have made the history and description of Paradise,

rdise, to be merely allegoricall. Αληγορεῖ δὲ λοιπὸν ὅπερ
συιαὶ, τὸν τὸν οὐρανὸν, &c. As that father hath it. But on 64. Sec. 4. *Advers. her.*
the contrary *Epiphanius* affirmes expressly, as truth is, that
without question, [εποδίλλως] it was ἐν τῷ γῆς τοπῷ, a cer- 10. Sec. 48.
taine and particular place upon the earth: and saith that
Origen doth ενυπεῖ, or play the trifler, in saying otherwise.
So *Ambrose* also, doth little favour in this point of *Origen*,
though happily they jumped not in the same particulars.
For hee conceiveth that by *Paradise*, was meant the soule,
wherein God planted every vertue; Sapience being the
tree of Life, our Saviour Christ, being the fountaine there
mentioned, and the foure streames thereof, the foure Car-
dinall vertues. *Videtur Paradisus anima esse, &c. cap. 1.* And *De Paradiſo.*
in the 3. chap. quis fons; nisi Dominus Iesus Christus, fons vita
eterna? &c. And yet *Saint Hierome* cries downe this and
the like conceits, as dreames and dotages, tending unto the
overthrow of the trueth it selfe. *Conticeſcant eorum deliramenta* *Comment. in Daniel.*
(saith he) *qui umbras & imagines in veritate sequentes, ipsam* *Paradisum, & flumen & arbo-*
res, putent allegoria legibus se debere subrnere. So then, nor
Origen, nor *S. Ambrose*, nor others which since followed
them in the same conceits, were able so farre to prevaile, in
making *Paradise* to be allegoricall: but that the locall be-
ing of it, hath beene still beleeved. Nor I presume, shall *Do-
ctor Reynold*, *Villa-vincentius*, *Hyperius*, or *Baronius*, with
their allegoricall expositions and glosses on *Saint Georges*
portraiture so posseſſe the world: as thereby to subvert, and
utterly overthrow the trueth of story. Yet I condemne
not their conceits or any others; so they be taken for con-
ceits onely, as before I said.

Pag. 85. lin. 8.

— *George* and *Gregory*, the two Arian Bishops of ~~Alexandria~~

Pag. 98. lin. 20.

— as he there hath ir. The passage more at large, is this. Those of the Arian faction not daring to referre themselves to a lawfull councell, touching the restitution of *Athanasius* whom they had deposed, unto his see: addresse themselves unto *Constantius*, the chiefe patron of their side, saying unto him ὅπερ πάντας ἀποστολούσας αὐτὸν, &c. You see, say they, how we are generally forsaken, few of us left, and therefore you must needs begin the persecuti- on. Otherwise such, as in the exile of their Bishops, were forced to bee of our communion; on their returne, and by their perswasion, will revolt from us. Τελεῖον εὐ- καταπέπιπτον, καὶ πάμπον Φιλαγρίου δέιπλον ἐπαγγελτον Αἰγυπτίον· οὐτοὶ δὲ διπλασίας διώτας διώκεται, οὐδὲ πάλι τῷ πείρᾳ διέζει. Πέμπειν δὲ καὶ Γερμανίου σπίσκοπον εἰς Αλεξανδρεῖαν, καὶ εἴτε δὲ διώκειν τοὺς θίμητες αὐτούς. Write therefore your com- mands unto them, and make *Philagrius* once more Go- vernour of *Egypt*, a man well skilled in persecuting the adverse party, as you know very well, and by late ex- perience. Send also *Gregory* to bee the Bishop of *A- lexandria*, as one that wee are well assured, is able to promote our tenets. What followed upon these sug- gestions; but that which followes in the Author? viz. that all was done as they requested. Τραχεῖς τοινυι τοτε Καρνα- τιοῦ, &c. *Constantius*, saith hee, sent abroad his edicts, and began the persecution, using therein the diligence of this *Philagrius*, and of one *Arsatius* an Eunuch. And not so only, but ταῦτα δὲ καὶ Γερμανίου καὶ σπάνωπον εἰς σοις, he dispatched *Gregory* away, with a band of Souldiers. And for a further prooфе, that he there speakes of *Gregory*, and not of *George*: after he hath in briefe described his cruelties and misdemeanours, he tells us this, that upon notice of his dealings, and by the mediation of the young Emperour *Constans*, unto *Constantius* his brother, a Synod by their joint

joynt consents, was called at *Sardica*. Ενσὶ τοῦτο εἰλεύσονται εἰς τὸν τελετὴν τῆς Βασιλείας Καύστρῳ, &c. As hee there hath it. Now *George*, was not made Bishop of the *Alexandrians*, till just ten yeesers after the calling of that Councell: therefore not *George*, but *Gregory*, was *Pbilagrin*s coun-try-man. Secondly *Athanasius* tells us, &c.

Pag. 400. lin. 5.

— about himselfe. The passage at the full, as it is in *Philostratus*, because he is no obvious Author, is this as follows. The Emperour *Constans* being enformed by *Athanasius*, with what injustice he was dispossessed of the see of *Alexandria*, thus wrot unto *Constantius*. Αὐτὸς δέ τοις οὐκαίτερος, εἰστοῦ τογενεῖτον τοῦ ἀποκόκκητον τοῦ Αλεξανδρείας ἀποστέλλειν. Τυγχανόντος τούτου δια τοῦ πατόντος ἐπειδὴ τοῖς ἔμοις γεωπόνοις, αἰακτίσθαι πάσοις. *Athanasius* being here, saith he, had made sufficient prooфе that the Bishoprick of *Alexandria* belongs to him. Take order therefore that he be restored unto it, or we shall repossesse him by force of armes. It followes in the story, that *Constantius* having received these letters, did call his Bishops unto Counsaile, by whom it was resolved, that it was better farre to permit *Athanasius* returne to *Alexandria*, then venture battaile with his brother. Vpon which consultation, hee revoked *George* by speciall letters, who presently obeyed, and returned as before is said, to *Cappadocia* his owne Countrie, &c. But heare the Author in his owne language, Δοξάρην δέ τοις δισολκού τὸν Καύστρον (for so it followeth in the story) καὶ τοὺς διπολόπτες ἐπὶ κοινωνίᾳ βουλίς συγκλητοτά, γραπτὸν παρ' αὐτῶν λαβεῖν, αὐμένον εἶ), μή πόλεμον αναφέρειν τὸν αἰδελφὸν, οὐ τοῦ Αδανατοῦ βαρύτητος τοῦ Αλεξανδρεῖας αναλάβειν. Μήδη καὶ ἐρίγνας αὐτῷ τοῦ ἀποκόκκητον αἰαλλα-

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Γεν, οὐ τὸν Γεράσιον μετ' ἐπιστολῆς ἐπ' ἑαυτὸν μεταπέμψασιν.
Αλλ' οὐτὶ εἰς τὴν αὐτὴν πατέρα τὸν Καππαδοκιανὸν αἰρέσθω, οὐδὲ
καὶ διῆγε τὸν καθ' ἑαυτὸν ὀπισθεόμενον. This seemes ex-
preſſe, &c.

Pag. 105. lin. 37.

— 36. 26. Which being so there may perhaps bee
somewhat said to reconcile that difference, which seemes
to be twixt *Nazianzene* and *Ammianus*, supposing that
ἐργάσιον in *Nazianzen*, must bee rendred borne. For seeing
Epiphania was, as it is apparent, in the extremity of the
letter *Asia*, towards *Sinu Ifficus*; why may not the
ἐν τῇ ἐργασίᾳ τὸν ἡμέτερον, of *Nazianzene*, be referred to the
whole continent of *Anatolia*, and not to *Cappadocia* onely.
For my part I can see no reaſon but it may: the Greeke
word ἡμέτερον, easily bearing that extent. Which expoſition
of the text, if it be admitted, the controverſie were then
almost ended, and all the maine of the objection would
reſt on *Albanafius*. Who knowing *Gregory* to bee a *Cap-*
padoſian; and finding *George*, who came from thence, to be
ſo like him in conditions: might easily conceive that hee
Cent. 4 c. 11, de was his Country-man. Not to affirme, as those of *Mag-*
heres, deburg doe, I think too rafhly; that that which doth con-
cerne these two Arian Bishops *Gregory* and *George*, Ita con-
fuse narratur ab *Albanafio*, ut alterum ab altero vix possit
diſcernere.

Pag. 127. lin. 35.

— and *Sinu*: ſaving that one chiefe circumstance of
the history, is not expreſſed in their tranſlations; which we
ſhall ſpecifie in the next Chapter.

Pag.

Pag. 145. lin. 12.

— the monkish writers of those times, *Consul Glocestria*; *William the Conquerour*, *Consul Normannie*, so *Algarius Lib. 6. Consul Cestria, Sewardus Consul rigidissimus*, in *Henry Huntingdon*: and in the former Booke, *Consules Pagani*, is used to signifie the chiefe Commanders and principall men amongst the Danes. Nor in our English Writers onely of those times, and kind, but such as had more intercourse with the affaires of the *Roman Empire*. Witness the Charter of *Frederik the second*, Emperour of *Sicilie*, dated *Anno 1220.* in which the word *Consul* is used to intimate some principall Officer in the state distinct from Earle. For so the Charter: *Fredericus Dei gratia Ro- Apud Baron. manorum Rex, semper Augustus, & Rex Sicilie. Annos 1097. n. 78.* *Potestatis, Consibus, Comitibus, universorum Comita- tum & Castrorum Italiae. Cum diva memoria Imp. Roma- ni, &c.* Other examples of this kind, are infinite and obvious.

Pag. 163. lin. 24.

— *Henry Orans*. [To make the number yet more full, I must crave leave to add some more, both Princes, Prelats, and Authors of especiall credit, which have made mention of *Saint George*, and are omitted, but ought to have a place in the Catalogue as the others have. They are these that follows:

Sect. 6 *Georgius Presbiter*, in the life of *Theodorus Sycoteus*.

Sect. 8 *Ordo Romanus*.

949 *Almericus the first, Marquis of Ferrara.*

990

990 Agnes Countesse of Anjou.
 1000 Anno Archibishop of Colen.
 1106 Cesta Francorum per Anonymum.
 1145 Emanuel Comnenus Emperour of Constant.
 1155 Henry Huntingdon.
 1190 Appendix ad Radewitum.
 1205 Iacebus Cardinalis Sancti Georgij de Uolo aureo.
 1350 Ranulphus Cestrensis.
 1375 Simon de Sudbury, Archb. of Canterbury.
 1414 Henry Chicheley Archb. of Canterbury.
 1420 Thomas de Walsingham, I know not by what over-
 sight misplaced before.

Scrl. 15 John Herolt, who calls himself *Discipulus*, a Do-
 minican Fryer.
 1540 Iulius Caesar Scaliger.
 1541 Geor. Vicelius.
 1581 Henricus Pantaleon.

Ib. lin. 9.

— Romish party, the Greeke Church in *Hierusalem*,
 the Church of *Aethiopia*, some Churches also, and not
 few learned men in such the Churches of the Reforma-
 tion, &c:

Pag. 186. lin. 22.

— more hereafter. But by *Vicelius* leave, *Ensigne* should be rendered rather *Conquerour* and *Victorius*, then Standard-bearer. Or if a Standard or Ensigne-bearer, a bearer onely of those Ensignes, which either were taken from the enemie; or such wherein the overthrow of the enemie is described and painted. So *Stephanus* glosseth on

on the word, Ἐπιστολή, *Trophæum gestans, cuiusmodi trophæa putantur sive vexilla hostiis crepta, vel etiam in quibus In Theſauro. descripta & depicta eſſet, in Ἐπιſtola πολεμῶν.* This he exemplifieth by a place and paſſage out of *Lucians Dialogues*: where Mercurie askes of Craton, τί το Ὑπεινον τόπο φέρει; and hee makes anſwer, ὅπερ εἰνικον καὶ ἡλισδον, καὶ οὐλεῖτινος με, &c. However this laſt adjunct.

Pag. 219. lin. 12.

— **Gregory 13.** The words are theſe. *Cap. de Diebus in honorem omnipotentis Dei & Sanctorum ejus dicatis, nullatenus in Curia Capitoli jus redditur. Sunt autem quisquuntur. Omnes dies Dominicis.* Then for particular holydaies, as they are ranked in ſeverall months; thus: *Domesne Aprilis, Sancti Georgij Martyris; Sancti Marci Evangelista.* So farre the Statute. Somewhat.

Pag. 232. lin. 5.

— **Hift. lib. 3. cap. 27.** To which may beſt bee added, as a concurring testimony of the Greekes in generall, Saint Georges Church in *Venice*: which hath beeene ſet apart, a long timetogether for the particular ſervice of that people; therein to exercise their devotions, according to their ownes rites and ceremonies. Which being ruinous, and by *Crusius apud 1. Selden. 16. of boni. them repaired Anno 1564.* was in the name of all the Gre- *Pag. 803.* cians that lived there, and ſuch as uſually reſorted thither, dedicated to our Saviour and S. George, with this επιγραφη.

ΧΡΙΣΤΩ ΣΩΤΗΡΙ ΚΑΙ ΤΩ ΑΓΙΩ ΜΑΡΤΥΡΙ
ΓΕΩΡΓΙΩ, ΟΙ ΜΕΤΟΙΚΟΙ ΚΑΙ ΟΙ ΚΑ-
ΤΑΙΡΟΝΤΕΣ ΕΝΕΤΙΑΣΕ ΤΩΝ ΕΑ.
ΛΗΝΩΝ, ΕΚ ΤΩΝ ΕΝΟΝΤΩΝ
ΦΙΔΟΤΙΜΗΣΑΜΕΝΟΙ.

Pag.

Pag. 237. l. 7.

— his owne signet. His owne words best deserve place here, being the Author is not easie to be met withall. *Huius autem glorioſiſſimi Martyris caput* (ſaith hee) *dudum perbeatæ memorie Zachariam Papam natione Grecum, in venerabili Patriarchio, vulgo Sancta Sanctorum nuncupato, cum Greco idipſum ſignificante Epitaphio reportum, & per eundem Ponificem ad venerabilem Diaconiam Romane urbis eiusdem Martyris inſignitam vocabulo, i. e. ad velutum aureum, criticee immeruit, ſerviendo praſidemus, celebriter delatum; in eadem nos noſtra ecclæſia praefentialiter vidimus, oculis noſtris inſpeximus, manibus noſtris conrectavimus, & cum eodem Epitaphio inibi in vase argenteo reperimus, reperitamque reponſimus, ac ad tantam eius custodiā ſigillum noſtrum praefato vase argenteo, ubi caput ipſum cum eodem Epitaphio inerat reverenter appendimus; quod mihi debita reverentia colitur, debita veneratione honora-ter: ac ut Romanis cunctis patet, cunctisque translationis ejus modis innoſcat, translationem ipſam, verbis proprijs, ut in ecclæſia noſtra reperimus, ſubijcitemus. After which, followes that which before we haue related out of *Anastasius*, to this ve- ry purpose. For close of all, adde here that long before the time of this *Iacobus Cardinalis*, I finde a Charter granted by Pope *Alexander* the third, to a new Monasterie of Bene- dictine Monkes, dated 1177. ſubſcribed amongst other Cardinals by *Rainerius Diaconus Cardinalis S. Georgij ad ve- lum aureum*: which was above an hundred yeeres before this *Iacobus*.*

Baro 1. ad An.
1177. n. 21.

Pag. 245.

In ſtead of that which you finde cited in the margin; which is there misplaced, and was before noted in the margin of the former page: reade, *Titles of honour*, part ſecond, chap. third, ſect. 24.

Pag.

Pag. 272. l. 30.

— A third in Tours, founded by *Geofry*, Earle of *Anion*. The place and persons are mistaken. It was *unus vicos* *lapus*, and must thus be intended: a third in *Vendome*, founded by the Lady *Agnes*, wife of *Geofry*, surnamed *Marell*, Earle of *Anion*, who succeeded Earle there, *Anno 987*, and lived unto the time of *William*, Duke of *Normandie*, called the Conquerour. Of which foundation, thus *du Chasteau* in his *Recherches*. *Agnes espouse de fudit Geofry Comte d'Anion, fonda aussi l'eglise collégiale de S. George, en mesme chasteau* Pag. 258; [the said Castle of *Vendome*] et l'enrichis du glorieux istre de *la chapelle de Comte*. We also reade, &c.

Pag. 277. l. 36.

— on horse-backe. Which if it fully prove not that which is intended, as I thinke it doth, yet I am sure this will which is now to follow. I meane that place and passage of *Enchastes* before remembred: who in speaking unto *Constantinus Monomachus*, immeadiately almost upon the ^{V. part. 2. c.} 4. 6. 2. words there already specified, addes ioyntly of *Saint George* and the blessed Virgin, this.

Οὐτοικατ' ἐχθρῶν ὅπλα σοι νικηφόρα,
Μεθ' ἀν̄ χριτοῦ τέ, γ̄ χριτόσσε εἰς τέλος.
Ἐν ὅσ φυλάξεις ἐντυχεῖς σὺ τὸ χράτος.

These are the conquering weapons which subdue
Your mightiest enemies: and wherewith you
Both doe, and shall prevale unto the end;
And your most flourishing state, by them defend.

Pag. 302

Pag. 302. l. 30.

In verbo He-
raldus.

— or adorne them. Nor did hee onely adde those armes before remembred unto the portraiture or image of Saint George : but for a further honour to him, and in relation to those armes, he gave unto his principall Pursuivant, the name of *Rouge-crosse*. So witnesseth Sir Henry Spelman in his *Glossarium*, thus. *Rouge-Crosse pre alijs, amicitate pol-let: dictus & cruce rubra qua S. Georgius (divus Anglorum in- selaria, & Dionysius Francorum) insignitur*. But whether that his Pursuivant so by him appointed, was destinate to the particular service of the order, before first *Windfore* Herald, and after *Garter* King of Armes were instituted, I cannot say. From henceforth,

Pag. 306. l. 25.

— then in use. His owne words best expresse his meaning. *Dicuntur quidem duplicita Festa* (hee speakes of such as are *maiora*, or in *totum duplicita*) *pro eo quod responsoria eam maiora quam brevia, et versio, a duobus cantantur, & quod omnia incipienda, a duobus incipiunt, & quod Antiphona in matutinis & vespere duplantur, dicuntur enim complete & ante psalmum & post. So saith Durandus. Note next, &c.*

Pag. 327. l. 29.

— Or say she were, yet is it not a likely matter, that she should be King *Edwards* Mistresse, meant by *Polydore*. For who can possibly suppose, that &c.

Pag. 337

Pag. 337. l. 20.

— or Bannerets, (for so I take it is the custome at the present, though by the Statute, Bannerets are ranked with Barons, and did contribute equally to all publike charges) then *ascendendo* the next followeth.

Pag. 339. l. 27.

— his country-men. But verily this was either an excuse only in the Embassadour, because he was not willing to receive that Order, from any but his owne Soveraigne: or else the order of Knighthood hath beene since more frequent in that kingdome, as I thinke it hath. For *John Cluverius* in the *Epitome historiarum*, by him lately published, *Anno 1630*, informes us this, that in the yecre 1616, at the in- ^{Page 362.} vestiture of *Fredericke, Duke of Sleswick*, in the possessions of his Father, Duke *John Adolphus*: *Christian Frye*, Chancellour of *Danemark*, *George Lunge*, Constable, *Albert School*, Admirall, *George School*, the Marshall, and *Reuentrautius*, one of the privity Councell, together with eight others of chiefe eminence, were by this *Christiernus*, King of *Danemark*, created Knights. Which happily comparing this with that of the Embassador before remembred, might be the first time that ever the order of Knighthood had beene given to any in that Kingdome. But to goe for-wards, if

Ibid. l. 30.

— into the Order. At putting on of which, the Soveraigne or his Deputie, or some other of the Knights at his appointment, useth this forme of words, or some such other to “ this purpose, viz. Sir, the loving Order of the Garter “ hath received you their brother, lover, and fellow; and in “ token and knowledge thereof, they give and present you this

" this Garter. (See what was said before to this purpose
 " chap. 2. sect. 6.) the which God will that you receive
 " and weare from henceforth to his praise and pleasure,
 " and to the exaltation and honour of the said noble or-
 " der, and of your selfe. In these words runnes my English
 copie. After, at such time as the Soveraigne shall appoint
 upon the reading of his Commission in the Chapter house
 at *Windfore*, before the Soveraigne or his Deputie, the Man-
 tle and the Hood are delivered to him, the rest of the Com-
 panions of the said noble order being then in presence.
 Then followes the installment, performed with many
 grave, solemne, and magnificent ceremonies: the Knight
 that is to be installed, being conducted between two others
 of the said noble order unto his stall, accompanied with
 the Officers of the order, and such noble men as please to
 honour him with their presence: his Mantle also borne be-
 fore him commonly by *Garter*, the chiefe King of Armes;
 though any of the Order, may otherwise discharge that
 office. Before his stall, he takes his oath (which presently
 we shall shew unto you) and is invested with his Mantle:
 whence solemnly returning unto the Chapter-house,
 (though now the Collar be delivered at the same time with
 the Hood and Mantle) he is to be presented by the Sove-
 raigne or his Deputie, with the Collar of his Order, and
 from that time, &c.

Pag. 352. l. 22.

—or his thumb, a signet, on the which within a Garter, &c.

Ibid. l. 35.

—the Carter, mistook for Garter by the Printers. And que-
 stionless on some such mistake as this, the Knights them-
 selves have in *Hospitium*, got the name of *Eques Carterij*,
 and *Ordo Equorum Carteriorum*; of which, see that Author,
 in his booke *de Origine Monachorum*.

Pag. 356.

Pag. 356. l. 15.

— some did, or that such others of them as are there omitted, were by the prevalent faction in the civill warres, put out and finally degraded, as questionlesse some were : I am not, &c.

Pag. 362. l. 12.

— *Robert, Count Palatine, and Duke of Bavier; Rupertus* he is called in the Germane Writers. It seemes this Prince was chosen into the Order, *Anno 1399*, which was the first of this King *Henry* : because he is here entred by no other name, then that of Count *Palatine*. For in the next yeere after, *Anno 1400*. he was elected Emperour of *Germany*, and solemnly inaugurated at *Colen*, by the Archbisshop of that Citie: in which high dignitie he continued iust ten yeceres, and then deceased. Which his election to the order, was as it seemeth, in reference to a stronger bond of amitie, that was to be betwixt these two Princes. For in the yeere 1402. there was a marriage solemnized betweene this Emperours sonne, and the Lady *Blanch*, King *Henries* daughter: Of which, thus *Walsingham*, *Hoc anno misit rex filiam suam cum grandi apparatu ad Coloniam Agrippinam, ubi nupsit adolescenti filio Imperatoris*. So for the generals, it is well enough resolved by others, though the particular be not yet agreed upon amongst our Genealogists. *Rensner* hath made this Ladies husband to be one *John*, of the Bavarian Famillie: but in the pedigrees of that house, there is no such man, about these times living. *Paradine* in his line of the Dukes of *Guy-en*, calls him *Rouge* or *Rufus*, *filis de l' Empereur d' Allemaigne*, but the Emperour of *Almaine* then being, had no sonne so called. *Raph Brooke*, *Tork Herald*, more wide then any of the rest, hath married her to *William*, Duke of *Bavaria*, sonne and heire of *Lewis of Bavaria*, after, unto I know not what King of *Arragon*, and lastly, to a Duke of *Barre*:

Ff

and

*Topidigm.
Neufz.*

A review.

and all alike: *Lewis of Bavaria*, died in the yeere 1347. above 50 yeeres before this marriage: and *William* his son, being in his mothers right and title, *Earle of Holland*, but neither his eldest son, nor *Duke of Bavier*, except in title onely, after the German fashion; married the *Lady Mandeville* daughter of *Henry first Duke of Lancaster*. Perhaps that deceived him: Nor could she be a 2nd wife to that *Earle Will.* who deceased *Anno 1377.* 35.yeeres before this King bestowed his daughter. Therefore to set this matter right, (as also the bestowing of the 2nd daughter of this King, wherof more in the next place) with the good leave of my Masters the *Heralds*, I must thus farre give answer to *M^r. Yorke*, that this Ladies husband was *Ludovicus*, surnamed *Cecus* and *Barbatus*, son to that *Emperour Rupertus*, who was elected of the Order by this King. Which *Ludovicus* had by her, a sonne called *Rupertus*, after his grand-fathers name; and surnamed *Anglicus*, from his mother: who died ten yeeres before his father, *Anno 1426.* Asfor the other husbands, whom *M^r. Yorke* ascribes unto her; its plaine shew had them not, unlesse in the *Elizian fields*: as dying long before this husband, who after her decease, *Anno 1418.* married a *Lady of the house of Savoy* for his second wife. So much, and that which is to follow, to rectifie the errours of our common *Genealogist*, touching the line of this K. *Henry*: occasioned by this *Rupertus*, and *Henry* or *Ericus* King of *Sweden*, both chosen of the Order by our Kings, the Sovereaignes, in reference to these alliances.

Pag. 364. lin. 6.

— K. *Henry* sister. About this K. I finde great difference in my Authors. Some printed Catalogues of the Order, call him *Christiern*: *Ralph Brooke*, *Yorke Herald*, makes that K. of *Denmarke*, which married the *Lady Philippe*, to be called *Iohn*, and *Rensner* in his *Genealogicon* informes us, that the wife of this *Ericus*, was daughter unto *Edward K. of Portugall*. But certainly they are all mistaken. That one of K. *Henry* the 4. daughters was married to a K. of *Denmarke, Sweden*

Sweden and Norway, (for then the kingdomes were united) ^{In Hen. 4.} is evident by *Walsingham*: who tells us this, that in the yeare 1405 *Domina Regis filia* (which was this *Lady Philip*) *prae-nis voce proclamata est Regina Dacia, Norwagie, & Snavia, si-ve Suecia, &c.* That at that time and before, *Ericus D. of Po- mania*, was by his Aunt *Q. Margaret*, declared her successor in those kingdomes, and had the name of K. into the which he did succeede. *Anno 1412* is a thing knowne to all that have searched those histories: no K. of any of those Northerne nations, being called *Christierne*, or *Iohn*, in long time after. And lastly that the *Lady Philippe* was daughter of K. H. the 4 and not of *Edward K. of Portugal*, is first apparent, by the Genealogies of the house of *Portugall*, who give K. E. no such daughter: and secondly by the testimony of *John Cluverus*, a Danish writer, and still alive to make it ^{Epitom hist.} ^{p 733.} good; who tells us truly, that in the yeare 1430 *Philippa-regina* (wife of this *Henry* or *Ericus*) *Henrico 4. Anglorum Rege genita, sine prole decepsit.*

Pag. 366. l. m. 21.

— *Windfors tables.* This Knight, by *Edward Hall* the ^{In Hen. 5} Chronicler, is called *Sir Henry Tanclux*, corruptedly for *Heretongs, Cleux*, by which name he is found mentioned in the Registers. Nor doe I thinke that *Heretongs* was his Christian name, but his title onely: mistooke for *Heretobes*, which in the German and old Saxon, signified a Captaine, ^{Cap. 35 sub. tit.} Marshall, or some such Officer of the field. Witnesse the ^{de Heretochius.} laws of *S. Edward the Confessour*, which enforme us thus: *Sunt & alia potestates, &c. per singulos comitatus totius regni constituta, qui Heretobes apud Anglos vocabantur: Latine dis- cebantur ductores exercitus, apud Gallos, Capitales, Constabularij, vel Mariscallus exercitus. Ordinabant autem acies densissimas in praeliis, &c.* This makes me confident that *Heretongs Cleux*, in the Windfors Registers, signifies onely Captaine *Cleux*, or some such like military title. And why not he a Dutchman, as likely to bee entred by the name of his place or office; by which he commonly was knowne: as that in the very

A review.

and all alike: *Lewis of Bavaria*, died in the yeere 1347. above 50 yeeres before this marriage: and *William* his son, being in his mothers right and title, *Earle of Holland*, but neither his eldest son, nor *Duke of Bavier*, except in title onely, after the German fashion; married the Lady *Maud*, daughter of *Henry* first Duke of *Lancaster*. Perhaps that deceived him: Nor could she be a 2nd wife to that Earle *Will.* who deceased *Anno* 1377. 35. yeeres before this King bestowed his daughter. Therefore to set this matter right, (as also the bestowing of the 2nd daughter of this King, wherof more is the next place) with the good leave of my Masters the *Heralds*, I must thus farre give answer to M^r: *Yorke*, that this Ladies husband was *Ludovicus*, surnamed *Cacus* and *Barbatus*, son to that Emperour *Rupertus*, who was elected of the Order by this King. Which *Ludovicus* had by her, a sonne called *Rupertus*, after his grand-fathers name; and surnamed *Anglicus*, from his mother: who died ten yeeres before his father, *Anno* 1426. Asfor the other husbands, whom Mr. *Yorke* ascribes unto her; its plaine shee had them not, unlesse in the *Elizian* fields: as dying long before this husband, who after her decease, *Anno* 1418. married a Lady of the house of *Savoy* for his second wife. So much, and that which is to follow, to rectifie the errours of our common *Genealogist*, touching the line of this K. *Henry*: occasioned by this *Rupertus*, and *Henry* or *Ericus* King of *Sweden*, both chosen of the Order by our Kings, the Soveraignes, in reference to these alliances.

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— *Windsore tables.* This Knight, by *Edward Hall the Chronicler*, is called *Sir Henry Tanclux*, corruptedly for *Heretongs, Clux*, by which name he is found mentioned in the Registers. Nor doe I thinke that *Heretongs* was his Christian name, but his title onely: mistooke for *Heretobes*, which in the German and old Saxon, signified a Captaigne, *Cap. 35 sub. tit.* Marshall, or some such Officer of the field. Witnesse the *de Heretobus*. laws of *S. Edward the Confessour*, which enforme us thus: *Sunt & alia potestates, &c. per singulos comitatus totius regni constituta, qui Heretobes apud Anglos vocabantur: Latine dis- bantur ductores exercitus; apud Gallos, Capitales, Constabularij, vel Mariscallus exercitus. Ordinabant autem acies densissimas in pretiis, &c.* This makes me confident that *Heretongs Cleux*, in the Windsore Registers, signifies onely Captaigne *Cleux*, or some such like military title. And why not he a Duchman, as likely to bee entred by the name of his place or office; by which he commonly was knowne: as that in the very same

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same Registers, *John de Foix*, a Frenchman, should bee remembred in some places by no other name, then that of *Capitaine de Bouches*, which was his ordinary stile, as it was his place.

Pag. 374.l.16.

Note that this *John Visc. Welles* ought to be placed next after *Edward Lord Widdeville*, whom hee succeeded in his stall; though both elected in the same yeere: *Edward Lord Widdeville* not living long to enjoy his honour; as being slaine that yeere in *Bretagne*.

Note lastly, that whereas in the 4. Chap. and in the 8. Sect. of this last part, *Thomas Lord Wriothesley* first E. of *Soushamp-ton*, is laid to be the son of *Sir Tho. Wriothesley K.of Armes*: it should have beeene, that he was grandchilde of *Sir John Wriothesley*, K.of Armes before remembred; his father being *William Wriothesley*, *York Herald*, being the elder brother of the laid *Thomas Wriothesley King of Armes*.



This following Historie of Saint George, in old English meeter, comming unto my hands just at the finishing of the Booke, out of a Manuscript in the Librarie of the right Honourable, and right Reverend Father in God, my Lord Bishop of London, I am constrained to place here in the Review. Which had I sooner mett withall, ought to have had roome in the first Chapter of this last part, amongst such testimonies as have beeene given unto this Saint by our English Writers. The Author by his language, seemes to be of good antiquity, and by his composition, of no lesse modellie: there being nothing in him, of that exploded sterie of the Dragon, nor any thing, wherein hee differs from our most approved Authors, unlesse it may be thought that the conclusion favours somewhat of poetical libertie. But for the historie in the same words that he relates it, take it thus:

SEignt G E O R ' G E the holl man, as we synde woppit
 In the Land of Cappadocce yhere was and dwelleth,
 The false Godes he forsoke, and tolde to Christendome,
 And loved well Jesu Ch rist, and holy man became.
 Dacian the luther Prince that was in thilkis strand,
 All Christen men that he foun, he let bring to ground,
 As he a day honoured his faile Godes, and other many one,
 Heint G E O R G E all it saue, as he therfor gan gon,
 The signe he made of the Cros, and blessed him all about,
 And armid him with the Holy Ghost, within and without,
 And went forth baldelich, loude he gan to greve,
 To Dacian, and all his, and these wordes he seide.

All false Goddess beeth Develles Christenes ywis,
 For our Lord hevyn made, in the haunter witten it is.
 * The Dacian herd this, he groaned, and kneined faste,
 And loured with inche semblance, and these wordes outcast.

Bel'amy what art ou: that so hardy art and bold,
 That in our poor, on our Goddess luch Tales hast told?
 Thou doest us not^{*} on shame, as we all seoth,
 * Be our Goddess whan thou seist that thet Develles beoth.
 Tell me sone what thou art, and what is thy name,
 That dateth to our Goddess sigges baldelich luch shame.
 G E O R G E I haue quoth this other Christen man I am,
 And of the Land of Cappadocce, hicher to you I am.

ff 3

Bel'amy

* when

* onely

* But

A review.

* for

alles

* also tooke

* These

It were

* when saw

* tryed

* counsell

Bellamy, quoth Dacian, turne thi thought anoy,
 And honoure our Goddes, er it shall an other gon.
 Werkilquare Saint George, for thou spekest * unwe noyght;
 For I hab: in Iesu Christ biseit all my thought,
 I'c Cragtour quoth Dacian, wil'ou take on so,
 Thou hab: in other ribaadie sones dayes he do.
 He let hym hongup on hym in maner Rode,
 And thereto binde hym fast naked with ropes strong and gode,
 With keen * oules ther biache tourmentours ther stode,
 And all to drow his holy limes, that they conue al o' blod e.
 Michel to drowe his tender flesh, the pess fell to ground,
 Brenning oyle * at they * none, and cast in his wound.
 Chothe had him long to draw, that reuth was to seo,
 That birought hem on more shame, and toke him don of the tree,
 With hard scourges ther leyd on him, and wound upre other made,
 To the bare bo the Scharges com, as the onles had er y wade.

* Ther wundres ther toke and salt stiche, & the salt thikke caste,
 And lehe with an haire cloat robbede it wel faste
 * Lord much was the pine that eche ope other was there,
 Reuth it was luch pine to seo, who le of reuth were,
 And never lay this holy man as him nothiing * n're,
 To salt so that quike flesh and robe with an here.
 * Cho Dacian * leye that he ne might overcome him so,
 He lette blinde this Holt man, and in straing prisoun do.
 They * sondode so in echs maner if they might turne his thought,
 But ther leye the wyl' ychone that it was al for noyght.
 Dacian let make a wheol of Bras so strong so he might,
 And sharpe Swerdes thikke aboue theron fast he pight,
 And let take this Holt man, and therre aboue him do,
 That the Swerdes shold his Body kerne a two.
 Upon so this Holt man aboue this wheol was broughht,
 The wheol to bryake as God is wold, and bryde al to noyght,
 So that this holt man harmeles therof was,
 Wel wroth was Dacian tho he leye this cas.

I furneis he let take of Bras, and fulde it full of Led,
 Strong fyre he let make, as he nom so his * red.
 Cho it was al y melt and boyled ful faste,
 He let nime this Holt man, and amide him caste,
 Sowt GEORGE, roke up his hondes & the Cress before him made,
 And in the welling lew wel baldiche gan wade.
 Cherinne he sat ful stille down as him nothiing n're,
 And lende him to bryde as he on leye were.
 And lay as he in resk were til that the Led at laste
 Was all into cold yturned that boyled er so faste.
 Lord michel is thi myght, and that was there sene,
 That any man in welling led so myght harmeles bens,
 Cho Dacian this y leye his wit was ney binome,
 Mahonde he leyde hon goe; i this, where is our myght become?

He zak on him another dom, it nas not forzeite,
He let draw this holi man wyl blisch thowze the Sirets;
He'z wypne they dwabs forth, and whetted it bens to bite, (Smite,
Cil thet coms without the Town, ther thet woulde his hed of

* Leove Biecheren quoth Seint George, a knounde abideth zite, * lovinge
All I habv to Iesu Chylk my preyere do a lites.
His honds he held up on hey, down he sat on knee,
Lord he sayde, Iesu Chylk that all thing myght see,
Graunte me if it is wille, that who so in faire manere
Halt wel my day in Iheril, for my love in erth here,
That there ne fall in thilke Hous no qualm in al the yers,
Ne great Sckness, ne Donger, that therof be no feare,
And who in perill of the Hes to me bidde his bone,
Or in other stede perillous, help him thereof some.

Cho herde thet a Wols of hevne, that to him sayde this,
Com forth he leide my blessed child, my bone he rd le is.
Cho his hede was off y Smyte, as all that folke y saye,
Angels toke his sole, and bar up to heven on hey.
Ther he is in grete toyg, that lasteth wthouten ende.
Now God for Seint G E O R G E love, us lete all thider wende.

FINIS.



ERRATA.

Page 12, line 37, read a Peter too. p. 21. l. 6. r. 4. p. 24. l. 33. r. under. p. 30.
l. 23. r. might be thought to be. p. 34. l. 13. r. some Story. p. 42. l. 7. r. by
whom (faith he:) p. 47 l. 27. r. a Christian Virgin. p. 99. l. 20. & 25. r. εὐελπί-
στί/στι, & εὐελπίστις. p. 100. l. 3. r. to. ib. 24. r. Court. p. 105. l. 18. r. at
the first. p. 12. l. 9. adde, but such a letter. p. 147. l. 7. r. of Βυθινία. p. 151.
l. 11. r. στήν. p. 192. Let the Greeke words which are misprinted, bea-
mended thus. l. 11. πίστις μηδεδή. l. 16. μη λαζαρη. l. 17. το στε βέληνα. l. 20.
τερδυ σε. l. 21. δι αὐχένος. p. 200. l. 1. r. for. p. 201. l. 22. dele 25. p. 215. l. 20.
r. then. p. 23 l. 34. r. by the said Emperor. p. 244. l. 14. r. the 8. Tome. p. 245. l.
9. r. was strooke. p. 264. l. 25. r. τροπασοπόσ. ib 6. r. wounded. p. 170. l. 31. r.
retuso. p. 277. l. 5. r. thy powers. p. 346. l. 6. r. have bin, &c. such literall errors
as occurre, and sometimes the misprinting of a name, as also the mis-
accenting of a few Greeke words: the Reader may as easily correct as
note.



1. The Execution
of the Earle of Shrewsbury & others
on 3rd of Aug^{ust} 1601. See
the next page

from the year 1630. to the year 1640.

1. James Stewart 1st Duke of Menteith & 2nd Duke of Lennox
2. Harry Darnoy Earle of Derby & Baron of Darnley
3. William Douglas Earle of Morton in the Lelmers
of Scotland Captain of his majesties guard
- 636 4. Charles Ludovic Prince Elector Palatine
the eldest surviving son of the Duke the first Prince
Elector Palatine and King of Bohemia and of the
Princess Elizabeth the Kings only sister
5. Algernon Percy Earle of Northumberland Lord
General of his majesties forces against the Scots
6. Charles Prince of Wales his detraction and Duke
of Cornwall by birth of being the eldest surviving
son of King Charles the first whom he succeeded
in his Kingdoms.
642. 7. William Count of Nassau the only son of Henry Prince
of Orange Commander General of the forces of the
States United & his husband to the Princess Mary
the Kings only Daughter after his fathers death
succesded Prince of Orange ev.
8. James Duke of York second son to his sacred
majestie.

9. Rupert

9. Rupert Count Palatine of the Rhine the third
 surviving son of y^e riddone of Bohemia created after
 wards Duke of Cumberland and Duke of Holmgrove
 10. Edward Prince of Wales, eldest son to the Duke of
 York son to the Duke of York, whom he succeeded
 in that honour after his death.

King Charles the second elected into
 the society of the Knights of the Garter,
 the Princes & most honorable Peers
 here after following, that is to say.

1649 1. Maurice Count Palatine of the Rhine the third
 surviving son of y^e riddone of Bohemia.

2. James Butler Marquis & earle of Ormond in the
 Duke of Yorkland Lieutenant general of his Majesties
 forces in that L^ein^gdom & afterwards made Lord
 steward of his Majesties household.

3. Edward Count Palatine of the Rhine another
 of the younger sons of y^e riddone of Bohemia.

4. George Villiers Duke, Marquis & earle of Burleigh
 Duke Villiers ex

5. William Hamilton Duke and Marquis of Hamilton
 earle of Cambridge, Aran, & Lanark, Principall
 Secretary of State for the Duke of Scotland.

6. William Cavendish Marquis & earle of Newcastle
 Duke of Newcastle, Lord Ogle Bolsover ex

7. James

7. James Graham Marquis & Earle of Montrose,
in the Realme of Scotland and chief commander
of the forces of King Charles the first for the Redes
tion of that Kingdom.

8. James Lord Stanley Earle of Darby and Lord
Strange of Leorking or

683. 9. George Digby Earle of Bristol & Lord Digby of Threave,
and one of the principall Secretaries of State to King
Charles the first.

10. Henry Duke of Gloucestre the youngest son of
King Charles the first & brother to his said Majestie
nowe Reigning.

11. Charles Prince of Savoy eldest son to the Duke
of Savoyne &c

12. William of Nassau Prince of Orange, the second
son of William Prince of Orange and the Prince
of Orange.

684. 13. Adolph William Marquis & Electour of Brandenburg
Duke of Prussia Pommeren & clore or

685. 14. Gasper Count of Hohenlohe & Electour of Wurtemberg

686. 15. Sir George Monk Lord Generall of his Majestie
forces in England, Scotland, and Irelond, was hon
ored at Canterbury with the George and Garter on
the 26th of May 1660. being the day of his Majestie
happie Landing on this Realme of England. he
was afterward made Master of his Majestie Horse
Declarde Lord Lieutenant of Irelond. created Baron
of Boddridge, & Earle of Torrington, in the County of
Devon and Duke of Albemarle in the Duchy of Normandie.

16. Thomas Wriothesley, earl of Southampton and Baron of Birkby, created Knight of the Garter on the same day also
17. William Somers Marquis and Earl of Hertford
of Beauchamp and Chancellor of the University of Oxon
formerly designed unto this honour but not actually invested in it untill the 27 of May 1660.

18. Sir Edward Newdigate commanded of some part of his
Majestys fleet, invested with the order on the same day

19. Audley End, Earl of Oxon wife Boleyn on the
one and twentieth Earl of Oxon of the 1st Knts family
was honored with this order on the first of June 1660.

A Continuation
of the officers of this noble Order
from the year 1630 till yeare 1660.

1632. Waller Curles Bishop of Bath and Wells succeeded to Peile in the see of Winton, & was thereby made Prelate of this noble Ordre: but is now deceased.

1637. Sir Thomas Row Ambassador with the Grand Signeur, the King of Poland, & the German Emperour succeeded Chancellor in the place of Sir Robert Crane.

1641. Sir James Palmer one of the Gentle men furnisheers of the Privy Chamber, succeeded Chancellor in the place of Sir Thomas Row.

1636. Christopher Wren Dr in Divinity succeeded Crane and Register in the place of Dr Mathew Wren now Bp of Eli, and is since deceased.

1638. Sir John Burrough Garter in the place of Sir W^m Segar.

1643. Sir Henry St George Garter in the place of Burrough.

1644. Sir Edward Walker Garter in the place of Sir George, made after ward one of the Clarkes of the Council to King Charles the Second.

Thairne successs to James Maxwelle in the office
of Master called the Black Rod.

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Heylyn, P.

1 1/2 2 1/2 3

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